The Living Church

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Immanuel

By Beatrice Sands

Like a silver trumpet in the night
The prophet's voice rang clear,
The list'ning world all wondering
Waited in hope and fear—
"A Son shall rise upon the earth,
The Prince of Peace be born,
Immanuel shall come and bring
Love's radiant, wondrous dawn."

Passed gleaming, glittering stars that night
Through clouds of shimmering sheen;
While all things waited silently,
From heaven a radiant stream
Of angels,—bright and wondrous light
And song divinely sweet,—
Flashed down through space—
Then Christ was borne
To earth by escort meet.

To-day the Star of Bethlehem shines
For those who seek its light,
And still the holy angels come
To those who watch by night—
In lowly barn and castle hall
Where hearts are undefiled,
By faith, is seen at Christmas time
Great God, a human Child.

Incarnate Lord, we pray Thee grant
At this dear Christmas tide,
A gleaming Star, an angel bright,
Humanity to guide;
That mortal hearts through earthly heights
Hearing the angels sing,
May haste to find the Holy Child,
Love's great eternal King!

Christmas Poetry

UNTO THE POOR AND LOWLY

I

The keen north winds swept o'er the barren hills of Bethlehem
Where faithful shepherds watched their flocks beneath the stars' chill light;
Weary and cold, they huddled with their beasts upon the ground,
And waited patiently the passing of the winter night.

II

King Herod feasted 'mid much splendor at Jerusalem;
The noblest in the country thronged the royal banquet hall;
Gay laughter and soft music sounded on the perfumed air
And drifted out across the lofty-mounting palace wall.

III

But those within the monarch's brightly-lighted, mirth-filled rooms
Saw not a golden glory streaming up the eastern sky,
Heard not a great, strange, holy hymn of joy, unspeakable,
Knew not that strong-winged, shining angels floated swiftly by.

IV

Above the humble shepherds on the silent Judean hills,
Guarding their helpless charges through the darkness and the cold,
Shone out the wondrous light from Heaven's widely-opened door,
Rang out the song the race had longed for from the days of old!

V

'Twas these, who, speeding where the ringing angel voices bade,
Found the fair Infant Christ within a stable built of sod,
And knew Him, lying there among the gentle, soft-eyed kine,
To be the Saviour of the poor, the tender Son of God.

VI

Thus over all who patiently perform their lowly tasks
Falls still the brilliant, golden light of Heaven's sacred fire,
And they may catch, above earth's hills, a glimpse of angel wings,
And hear the sweet, exultant song of the first Christmas choir.

VII

And, if they heed the glad, "Fear Not!" and struggle bravely on,
Through weariness and loneliness, unto the way's surcease,
They, too, shall see a vision of an ever-loving Christ,
And, looking in His shining face, shall know the Christmas peace.

GRACE E. CRAIG.

THE KING'S BIRTHDAY

Soft raiment in king's houses, gold,
Fine linen, purple, scented air—
Where is the King by prophets told,
The great Deliverer, where?

Manger for cradle, lowly kine
And shaggy shepherds for His train—
Comes thus the Mighty One divine
To give men joy for pain?

A fishing-boat for throne, the wide
And lonely sky for palace-dome—
His bed the barren mountain-side—
This King without a home!

Aye! King, Whom widening worlds confess,
As feast on feast returns again,
Glad for the very lowliness
That makes Him one with men!

Force ruled the world. A helpless Child
(O vast, divine, immortal wonder!)
Lifted His tiny Hands and smiled,
And burst its bonds asunder.

Kings bid their warriors slay—in vain!
When clash of sword and spear shall cease
The song that rang o'er Bethlehem's plain
Shall sound Goodwill and Peace.

GEO. LYNDE RICHARDSON.

3914 Locust street, Philadelphia, Pa.

THE WONDERFUL NIGHT

This is the night when a wonderful light
Flamed in the Eastern sky,
And shepherds in awe look'd up and saw
The Angels of God on high,
Tier upon tier they did appear
A glorious company.

This is the night when seraphs bright
Attuning their harps of gold,
For dreams of seers thro' all the years
The happy fulfilment told,
And with the music of the spheres
Flooded the drowsy fold.

This is the night when God's Delight
Nestled on Mary's breast,
While gentle kine, their Lord and thine
Honored as royal guest,
And wise men three did bend the knee
To Babe and Mother blest.

Hail! happy night, the fields are white,
And still from age to age
O'er moor and fen good Christian men
Like those in Gospel page
Keep loving tryst with little Christ
In holy pilgrimage.

All Saints' Parsonage, Palo Alto, 1911. DAVID EVANS.

CHRISTMAS COMMUNION

(St. John 6: 33)

In Bethlehem—that ancient House of Bread—
A little Child lay, crying to be fed.
His tiny Hands enclasped a hungry world
Fainting and panting and by passion whirled.

Years passed—thirty or more—and then He said
That He Himself would be its Daily Bread,
Would it but turn, like Him, and face the sun—
His Father's Face—and say, "Thy will be done."

And thus He comes, each year, this Feast to make;
Christ's Mass is offered: we His Body take;
Believing the life we live where He hath trod
Is quickened, nourished by "The Bread of God."

F. B. REAZOR.

MADONNA

How beautiful thou art, a thrice-crowned queen,
By right of purity and love and pain,
Dear Maiden Mother! None may know but thou
How heavily the aureole on thy brow
Pressed on the tender temples, nor the load
That patient heart must bear that mothered God.
My Queen of Sorrows, would that I might bring
A heart all holy for my offering;
Sweet frankincense of prayer and golden love
With myrrh of contrite tears; so might I prove
I love thee for thy sweet life freely given,
The tabernacle of the Bread of Heaven.
A million hearts their worthier tribute pay
This Christmas-tide; for me I only pray
A little place upon the stable floor,
Where I may kneel and worship and adore;
A little fold of that blue, heavenly dress,
To fall about my human sordidness.

MABEL C. DE VONA.

THE FIRST SNOW

The sentinel pine tree awaiteth the snow,
Its welcoming branches bend low,
And as o'er it the fluttering flakes gently rest,
By their touch it is solaced and blest.

On the birch tree lingering leaves faintly glow,
But chilled by the first fall of snow,
One by one from the boughs, pale and blighted they fall—
And, in death, drifting snow is their pall.

HARRIET APPLETON SPRAGUE.

Legends of the Flight into Egypt

By ALICE MAY ELLIOT

IN the Gospel according to St. Matthew we find the only mention of the flight into Egypt. This Gospel, being written especially for the converts from Judaism, lays great stress on the fulfilment of prophecy. Therefore we read that Joseph "took the young child and his mother by night and departed into Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Out of Egypt have I called my son.'"

The fact that the great Antitype, the Messiah, who had been prefigured by Joseph, the saviour of his brethren, as well as by Moses, the deliverer of the children of Israel from the house of bondage, had been Himself a fugitive and a stranger in the land of Egypt would have an especial meaning to those men who had mused over the prophecies while "waiting for the consolation of Israel."

The fulfilment of the prophecy, the obedience of St. Joseph when he was twice warned of God in a dream, the dangers and privations to which the Holy Child was so soon exposed, the safe return to the land of Israel, these are all the facts which the Evangelist tells us. In the Apocryphal Gospel, known as the First Gospel of the Infancy, there are stories of the sojourn in Egypt, and other legends which testify to the desire of devout souls to picture to themselves what might have happened during those years of wandering.

THE FLIGHT INTO EGYPT. (*Fra Angelico*)

We learn from one legend that the ass and the ox which stood by the manger at Bethlehem, and warmed the Holy Child with their breath, also went down into Egypt; the ass being saddled and carrying the Blessed Mother with the Child, while the ox walked beside them. Some legends tell us that the three sons of St. Joseph accompanied the Holy Family. Still another story narrates that Salome, who had vowed to spend the rest of her life in ministering to our Lord and His mother, went with them also, but in most of the legends only the angels are with the fugitives, guiding and guarding them.

In the pictures of the flight into Egypt, the massacre of the Holy Innocents is sometimes shown in the background, while in the middle distance men are seen to be sowing or reaping corn, in allusion to the following legend:

"When it was discovered that the Holy Family had fled from Bethlehem, Herod sent his officers in pursuit of them. And it happened that when the Holy Family had traveled some distance, they came to a field where a man was sowing wheat. And the Virgin said to the husbandman, 'If any shall ask you whether we have passed this way ye shall answer, Such persons passed this way when I was sowing this corn'; for the Holy Virgin was too wise and good to save her Son by instructing the man to tell a falsehood. But, behold a miracle! for by the power of the Infant Saviour, in the space of a single night the seed sprang up into stalk, blade and ear, fit for the sickle. And next morning the officers of Herod came up and inquired of the husbandman, saying, 'Have you seen an old man with a woman and a Child traveling this way?' And the man who was reaping his wheat in great wonder and admiration, replied, 'Yes.' And they asked him again, 'How long is it since?' And he answered, 'When I was sowing this wheat.' Then the officers of Herod turned back and left off pursuing the Holy Family."

It is supposed by commentators that Joseph traveled from Bethlehem across the hilly country of Judea, taking the road to Joppa, and then pursuing the way along the coast. This would be a journey of at least four hundred miles, and must have occupied five or six weeks.

At one time on the journey, a legend tells us, the Holy Family entered a forest where they would have lost their way had they not been guided by an angel. All the trees of the forest bowed in reverence to the Divine Infant, except the aspen which, proud and arrogant, stood upright. Our Lord pronounced a curse upon her, as He afterward cursed the barren fig tree, and the aspen began to quiver in all her leaves and has never ceased to tremble.

When the fugitives arrived in Egypt, we read in the First Gospel of the Infancy that they came to a great city "in which was an idol to which the other idols and gods of Egypt brought their offerings and vows." The priest who ministered to this idol and interpreted the oracles had a son, three years old, who was a demoniac. And when St. Joseph came into the inn with the Blessed Virgin and the Holy Child, great consternation fell upon the people, and they all ran together, and at the same time the idol fell down. "And when the Lady St. Mary had washed the swaddling clothes of the Lord Christ, and hanged them out to dry on a post, the boy possessed with the devil took down one of them and put it upon his head." The devil flew out of the boy's mouth after this, we are told, in the form of crows and serpents, and the child sang praises to the Infant Saviour. His father inquired of him how it had happened and rejoiced with him, saying: "My son, perhaps this boy is the Son of the Living God, who made the heavens and the earth. For as soon as He came among us, the idol was broken and all the gods fell down, and were destroyed by a greater power."

Then, we read, that St. Joseph and St. Mary were seized with fear and trembling, and fled, lest the Egyptians should wish to avenge upon them the loss of the idol. As they proceeded upon their journey, thieves left their booty, and prisoners were released when the Holy Child came among them. Also a woman possessed of a devil was delivered from her torment, for "when St. Mary saw this woman she pitied her."

A dumb bride was healed of her infirmity by taking the Lord Christ in her arms and kissing Him, "and she began to sing praises to God who had restored her." "So there was great joy among the inhabitants of the town that night, who thought that God and His angels were come down among them. In this place they abode three days, meeting with the greatest respect and most splendid entertainment. And being then furnished by the people with provisions for the road, they departed and went to another city."

There another woman possessed of the devil was healed by the Holy Child, and after making her thanksgiving, she "brought perfumed water to wash the Lord Jesus, and when she had washed Him she preserved the water."

A girl on being sprinkled with this water was healed of her leprosy. When the Holy Family was going to leave the city, this girl "desired they would permit her to go along with them; so they consented, and the girl went with them till they came to a city, in which was the palace of a great king." There the girl told the prince's wife, who was grieving over the leprosy of her son, of her own cure, and again the Holy Child was washed with perfumed water, and when it was sprinkled on the little prince he was "instantly healed of his leprosy."

Then follows a vivid story of enchantment, suited to the mysterious land of Egypt.

We are told that the Holy Family, arriving at a strange city, saw three women "going from a certain grave with great weeping. When St. Mary saw them, she spake to the girl who was their companion, saying, Go and inquire of them, what is the matter with them, and what misfortune has befallen

them?" The three women gave no answer, but invited the Holy Family to lodge with them.

"They then followed them, and were introduced into a new house, well furnished with all sorts of furniture. It was now winter time, and the girl went into the parlor where these women were, and found them weeping and lamenting as before. By them stood a mule, covered over with silk, and an ebony collar hanging down from his neck, whom they kissed and were feeding."

Then the amazing fact was told to the girl that the son of the house had been bewitched and changed into this mule, and that his widowed mother and his sisters had applied in vain to wise men and magicians for help in their distress.

When the girl heard this she told the women to take courage, and related her own experience to them, how she had been cured of her leprosy, and advised them to tell their troubles to St. Mary without delay.

And when she had heard the sad story, "St. Mary was grieved at their case, and taking the Lord Jesus, put him upon the back of the mule." And the Jord Jesus granted the petition of His mother, and restored the young man to his proper shape, whereupon the re-united family thanked and blessed the Lord Christ and His mother.

"Then both the sisters told their mother, saying, 'Of a truth our brother is restored to his former shape by the help of the Lord Jesus Christ, and the kindness of that girl, who told us of Mary and her son. And inasmuch as our brother is unmarried, it is fit that we marry him to this girl their servant!

"When they had consulted Mary in this matter, and she had given her consent, they made a splendid wedding for this girl. And so their sorrow being turned into gladness, and their mourning into mirth, they began to rejoice and to make merry, and sing, being dressed in their richest attire, with bracelets. Afterwards they glorified and praised God, saying, O Jesus, son of David, who changest sorrow into gladness, and mourning into mirth!

"After this Joseph and Mary tarried there ten days, then went away, having received great respect from those people, who, when they took their leave of them, and returned home, cried, but especially the girl."

After this the Holy Family came to a desert place infested with robbers, and there saw the two thieves, Titus and Dumachus, asleep with their company in the road. Titus begged Dumachus to let the strangers pass before the company should awake and see them, but Dumachus refused until Titus promised him forty groats, and gave him his girdle as a pledge.

"When the Lady St. Mary saw the kindness which this robber did show them, she said to him, 'The Lord God will receive thee to his right hand, and grant thee pardon of thy sins.' Then the Lord Jesus answered, and said to his mother, 'When thirty years are expired, O mother, the Jews will crucify me at Jerusalem, and these two thieves shall be with me at the same time upon the cross, Titus on my right hand, and Dumachus on my left, and from that time Titus shall go before me into Paradise'; and when she had said, 'God forbid that this should be thy lot, O my son,' they went on—"

There is a charming ballad, which probably came in some form from the East and was popular in the sixteenth century. It exists in the Provencal dialect, in Italian, and in German, and has been translated into English and beautifully illustrated by Francesca Alexander. This "New Ballad of our Lady, when she fled into Egypt with the Child Jesus and St. Joseph," tells a touching story of the meeting of the fugitives with a gipsy, who greets them kindly and offers them shelter, and fodder for the ass. Her offer being accepted by the weary travelers, the gipsy begs leave to tell their fortunes, and begins by recounting the history of the Blessed Virgin. Then with humility and wonder the gipsy takes the palm of the Infant Saviour, and foretells the terrible events which shall come to pass, even to the scourging and the crucifixion. Consoling the sorrowful mother by telling her of the honor which is hers for the sake of us sinners, the gipsy begs for an alms—not of gold or silver, but the gift of repentance and eternal life.

The First Gospel of the Infancy tells but little more about the sojourn in Egypt, after the meeting with the two thieves: "Hence they went to that sycamore tree, which is called Matarea: and in Matarea the Lord Jesus caused a well to spring forth, in which St. Mary washed his coat." "Thence they proceeded to Memphis and saw Pharaoh, and abode three years in Egypt."

The modern Matarea is distant about five miles from old Cairo, and the ancient sycamore tree which was venerated until A. D. 1665 as the one under which the Holy Family rested, has been replaced by first one and then another planted on the same spot. We learn from another legend that the Holy Family lived for three years at Matarea, where St. Joseph worked at his carpenter's trade.

Modern Cairo was built after the Arab conquest of Egypt; but old Cairo was probably the town of Babylon, perhaps a north suburb of Memphis.

Hinchens, in his *Egypt and Its Monuments,* speaks of the deep impression which old Cairo, and especially the great Coptic Church there, with its "air of austere melancholy" made upon him:

"The church of Abu Sargeh is like no other church that I visited in Egypt. Its aspect of hoary age makes it strangely, almost thrillingly impressive. Now and then in going about the world, one comes across a human being—who might be a thousand years old, two thousand, anything, whose appearance suggests that he or she, perhaps, was one of the company which was driven out of Eden, but that the expulsion was not recorded. And now and then one happens upon a building that creates the same impression. Such a building is this church. It is known and recorded that more than a thousand years ago it had a patriarch whose name was Shenuti, but it is supposed to have been built long before that time, and parts of it look as if they had been set up at the very beginning of things. . . ."

"Everywhere one sees wood wrought into lattices, crumbling carpets that look almost as frail and brittle and fatigued as the wrappings of mummies, and wornout matting that would surely become as the dust if one set his foot hard upon it. . . ."

"But I had yet to receive another and a deeper impression of solemnity and heavy silence. By a staircase I descended to the crypt which lies beneath the choir of the church, and there, surrounded by columns of venerable marble, beside an altar, I stood on the very spot, where, according to tradition, the Virgin Mary soothed the Christ Child to sleep in the dark night. And, as I stood there, I felt that the tradition was a true one, and that there indeed had stayed the Wondrous Child and the Holy Mother long, how long ago."

"But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, 'Arise, and take the young child and his mother, and go into the land of Israel, for they are dead which sought the young child's life.' And he arose and took the young child and his mother and came into the land of Israel."

And so Emmanuel came out of Egypt, and the Hope of Judah from among a strange people. To the ancient land of Egypt was left a wondrous memory, for there, in the midst of a people which sat in darkness, the Light had shined, and there the first faltering steps were taken by those blessed feet, which so soon were to be "nailed for our advantage to the bitter cross."

IN WHAT countless ways are good tidings needed by humanity! The power which was before all things, pervades all things, hems in mankind all around; is it friend or foe to men? Is it force, or is it Father? Is Omnipotence a will ruthless and resistless, crushing sinful men and marching over their hopeless graves? The Babe of Bethlehem is the answer. Instead of crushing men with His might, God trusts Himself to their protection; and by the way of the manger, by the way of the Cross, the Incarnate God of our salvation proves to us that God eternally is our helper, and not destroyer; that Omnipotent will is Good-will, seeking eternally to help and not hurt. Men bowed down can hope once more; and under the new heaven which opens to them in Christ, they can again lift up their hearts; and, thankful to the God who is with them, they can seek to reproduce His ways upon the earth.—*Bishop Sessums.*

IN THE matter of friendship I have observed that disappointment arises chiefly, not from liking our friends too well, or thinking of them too highly, but rather from an overestimate of their liking for and opinion of us, and that, if we guard ourselves with sufficient scrupulousness of care from error in this direction, and can be content, and even happy, to give more affection than we receive—can make just comparison of circumstances, and be severely accurate in drawing inferences, and never let self-love blind our eyes—then I think we can manage to get through life with consistency and constancy, unembittered by that misanthropy which springs from revulsion of feeling. The moral is that if we would build on a sure foundation in friendship, we must love our friends for their own sakes rather than our own.—*Charlotte Brontë*

EDITORIALS AND COMMENTS

"God with Us"

THE method of God's dealing with humanity is expressed in the prophetic title of the Messiah—Emmanuel. In some real sense God is always with man. However great and self-sustaining the world-power becomes, however mighty the world-ruler seems to be, in one way or another, just when men have forgotten Him and He seems farthest away, God puts forth His hand and settles or unsettles things. To trace history backward in our own land and in other lands is, to the student who reads aright, simply to see God putting down one and setting up another, and so shaping things in every age as to make the very wrath of man to praise Him. The only way to put God out of the providential overruling of His Creation would be to put Him out of being altogether. It would be the height of absurdity to suppose (what many presumably wise men have supposed) that the God of whom our very conception is that He is Creator of all things, has not in Him the power and will to be the governor of His Creation. To take in the "philosophy of history" is to be able to see the unity of the race's development; and the only rational principle of unity is this acceptance of a personal creator and governor of all things.

If, then, true wisdom in us leads us to see the Wisdom of God sweetly ordering all things from the beginning, we must needs go a step further and see Him dealing with each part of His Creation as the nature of each part requires. It may suffice for inanimate nature that God should stamp upon it certain fixed laws to rule and govern suns and planets, day and night, seed-time and harvest, in an impersonal and mechanical way; if we dare assert that any natural law is ever outside His personal control. And in animal life we see the same laws adapted to that degree of sentient volition which the several species of animals possess. God is with the star, the mountain, the tree, the animal—equally there in each, though working differently in each.

But when we come to consider man, we find in ourselves (that is, in the best that is in us) something godlike. Nay, man can see the shadowings of so much that is godlike in himself that many a foolish man has been tempted to worship himself instead of God. But God is with us in a higher sense than with the antecedent orders of Creation, and so adapts His laws (the "laws of nature," as some call them) as to recognize and allow for the Godlike qualities in this His supreme creation.

Thus, apart from supernatural revelation, do we see God with us, working out His purpose in all the ages. Philosophy, or natural religion (the handwriting of God on earth and sky, on animal and man), would teach us this. But when we come to open the book of God's written Word we read a story that claims to tell us how God Himself came into His creation, and chiefly to man, the roof and crown of that creation.

AGAIN the Christmas bells ring out upon the air; again the Christmas carols thrill our hearts; and we are carried in thought back to that midnight in the fields of Bethlehem. Once more we hear the angels' song of glory and peace, and see the little Baby in the manger.

The story of the Incarnation and the Nativity is told as history, and is shown to be such by as certain proofs as attest any other story in history. Considered on plain principles of evidence, it is impossible to reject the proofs of the Infancy stories, and all that they claim, without being compelled, in consistency, to reject other parts of the Gospel story which no critic is bold enough to deny.

But with all due respect for the evidence for this, as for all other parts of the Gospel story, we may reverently say that all the evidence in the world could not compel us to accept something that would be an absurdity, or would contradict our reason. This brings us to the crowning and satisfying proof of the Incarnation; namely, its fitness to man's nature and needs.

The Scotist theory of the Incarnation marks a legitimate development in Catholic theology, because it is based upon human nature. If man is made in the likeness of God, then God is like to the man whom He has made; and the very love that comes from likeness would draw Him to dwell among men. So in the book of Proverbs (8:31) Wisdom is personified as speaking of herself as "rejoicing in the habitable parts of the earth," and as saying, "My delights were with the sons of men." How blessed is the thought that it was not merely possible that God could come to dwell among us, but reasonable and fitting that He should.

THIS ARGUMENT from fitness is not complete in having God to come down, and dwell among us as God, in His divine nature alone. That would be blessed, but awe-ful; as when, according to the Creation story in Genesis, God walked in the Garden with our first parents. Such visitation could only be from time to time as man might be able to bear it. Even though mercifully veiled, God dwelling thus among men would be apart from man. In this sense Emmanuel would mean God with us, but outside of us; and His voice would call out, as at the Burning Bush, "Draw not nigh hither!"

But the God-likeness imprinted upon man by his Creator gave to that Creator the needed point of contact with creation. God "came down from Heaven," not merely to dwell among men, but to be in man. The adoring climax in the Nicene Creed is, "He was made man." This is the glorious fact that is the key to all the mysteries of life, solving them all by swallowing them up into the mystery of the Incarnation, that satisfies them all. God-with-us is the one abiding Christ; "One, not by conversion of the Godhead into flesh, but by taking up of the Manhood into God."

Since God the Son was made man by joining humanity to Himself, the universe has become a rational whole. The true "missing link" in the upward growth of the creature has been supplied. Heaven and earth are joined, for God and man are one in Him who is both God and man. "Mercy and truth are met together; righteousness and peace have kissed each other." There is a meaning and a purpose now in all that would otherwise end in weariness and death. To as many as receive Him, He is ever giving not only the right but the power "to become children of God." This is why hope never dies out of normal humanity; for God can never die, and God in Christ is both "human and divine."

This brings us to the climax of the argument of the fitness of the Incarnation of the Divine Son; namely, the way in which He came. If it was, as we have found, fitting that God should become the Brother Man to us men, then it was supremely fitting that He should come into the world as we do, by taking our life from its very beginning; by taking a human soul and body in the body of a human Mother, and being born as a helpless Baby. Thus we see Him, by His humiliation of Himself purifying and sanctifying life at its very source, giving the motive and the power to men for curing all social evils. The spotless Mother and the sinless Son are ever speaking, from every pictured Holy Family and every true Christmas card, to those tempted to defile the flesh, saying: "What God hath cleansed, that make not thou common!"

Even in the old heathen world, before God came to live in it, the birth of a new child was like the dawn of a new day. Even the heathen father and mother, hastening sadly towards decay and dissolution, could thrill with joy at the reproduction of their own lives in the new life of an innocent child. But to those whose lives are part of the undying life of Him who was once the Babe of Bethlehem the new child born is not only the symbol of hope, but the reality. In the joy that came at Christmas time the world grows younger as it grows older. Parents are children of God along with their own children. The rich and favored are the brothers of those whose lot is hard, because One who for our sake became poor is the Brother of us all. The lowering storm-clouds of the darkest night are ever giving way before the bright sunrise of a new to-morrow.

THE ringing of many church bells on the morning of December 8th, reminded us anew that a large section of the Christian world and of the historic Church was keeping the festival of the Immaculate Conception of the Blessed Virgin Mary. And then we recall how the same day, without the initial adjective, is marked on the kalendar of the Church of England, and we are led to almost bitter retrospect on the addition of that unwarranted first word, which, wholly without need or excuse, has introduced one more religious difference among Christians.

The Commemoration on December 8th

We will not here review the evidence for or against the doctrine of the Immaculate Conception. It is perfectly true that it was a pious belief held by an increasing number in the Catholic Church through many centuries. It is equally true that during the same centuries there was a constant strain of more sober thought which protested against that extravagance. It is obvious from the subject matter of the case, that only if there had been plain and unmistakable revelation from Almighty God could the fact of the Immaculate Conception, if it were a fact, be known. We believe that it is admitted by all authorities, Roman as well as otherwise, that no such revelation is given in the pages of Holy Scripture. Says the (Roman) *Catholic Encyclopedia:* "No direct or categorical and stringent proof can be brought forward from Scripture" (*art.,* "Immaculate Conception," vol. vii., p. 675). But when and wherein has the Church had a subsequent revelation of the doctrine? Certainly, according even to Ultramontane theories of the Church, it has had none. The doctrine is a mere philosophical speculation, unprofitable even for meditation, not susceptible of proof one way or the other, and bearing no relation whatever to our salvation or to the fundamental doctrines of the Catholic Faith. How can even those who are pleased to guess that it is true, deem it a truth of such character as to warrant elevation into an article of the Faith? Of what value can it possibly be?

Never was there a more unnecessary division among Christians than that caused by the unwarranted elevation of this unproven doctrine into an article of faith. And by reaction it is almost impossible for sober Anglicans to observe the day at all, as the English kalendar provides.

We have occasionally seen the day designated by the Roman term in parochial kalendars of our own Communion. This can only be due to thoughtlessness or inadvertence. Granted that Anglicans may lawfully guess the doctrine to be true—the assumption can hardly be justified by a more strictly religious or intellectual process than a guess—why should it be deemed proper to ask a whole parish to accept the guess? Unless all papal decrees are alike to be accepted, in which case the whole Anglican position is untenable, there can be no conceivable reason for Anglicans to keep this day as the festival of the "Immaculate" Conception.

That our Blessed Lord was conceived and born free from sin is a necessary part of the doctrine of the Incarnation; it is the fact of the Virgin Birth. But that the sweet, holy character of His Mother, blessed among women, but entirely human, should be subjected to such a philosophical scrutiny as to warrant the assumption of the doctrine of her Immaculate Conception is to degrade, and not to reverence her.

What, in the counsels of Almighty God, was the process of selection and preparation of her who was deemed meet to be the mother of the Son of God, simply does not concern us, has not been revealed to us, and is not within the power of man to find out. Let the Church preserve the divine reticence on the subject.

IN common with many other Churchmen we are glad to express thanks to the rector of St. Thomas' Church, New York, for his vindication of the English Church from attacks made by the visiting Benedictine, Dom Gasquet. The sermon which Dr. Stires rightly criticized was entitled "Catholic Principles Abandoned at the Reformation," and was made to apply chiefly, if not solely, to the English Church.

Dr. Stires and Dom Gasquet

Now it is perfectly true that Catholic principles *were* abandoned at the Reformation—by some people. It is equally true that they were not abandoned by the English Church organically.

Is the matter of any importance? If it is not, it is not worth discussing, and it is a needless use of that controversy which Dr. Stires rightly deplores to take up the matter for consideration.

But if it is important, are we doing enough to meet the issue? The religious forces of this country are being rapidly swamped by Roman Catholic immigration. In nearly all the northern states, Roman Catholicism has a large numerical preponderance. In many states that population exceeds all the other forces of organized Christianity combined. Everywhere a vigorous propaganda similar to that of Dom Gasquet is maintained, particularly among Churchmen. Not strangely, many Churchmen are affected by it, and some fall from their allegiance.

To indulge in bitter recriminations, to revamp ancient controversies, to fly an orange flag, are worse than useless in rebuttal.

Yet ultramontane Romanism cannot survive the American spirit and remain unchanged. On the one hand we find increasingly the "liberal" element among the best educated Roman Catholics, strive though the Vatican does to put it down. On the other hand we find quantities of foreigners revolting altogether from Roman Catholicism. Sometimes, and especially where the Catholicism of the Episcopal Church is most strikingly maintained, the American Church is able to guide these revolted Catholics from an Italian to an American form of Catholicity. So whole congregations in the dioceses of Fond du Lac and Michigan City—dioceses to which it is popular in some quarters to refer in belittling terms—have been brought into the true Catholicity of the western continent, within the past few months.

Is this worth while? Is Dr. Stires' sermon worth while? Then very much more is worth while than preaching a Sunday morning sermon about it. Churchmen in those dioceses that are really meeting the problem and not merely talking about it, have begged the legislative body of this American Church to proclaim the fact of the Catholicity of this Church in unmistakable terms and to drop from our ecclesiastical title a word that certainly stands in the way of the recognition of the fact by foreigners, however satisfactorily it may be explained to educated people of English ancestry. They maintain earnestly that it is an actual condition that demands the change; that they are confronted by no mere theory. And what effect does their earnest plea obtain, especially in New York? Has it been considered on its merits? Have not all the powers of hatred and ridicule and misrepresentation been heaped upon the movement? Have not the rectors of some of the strongest parishes in the city joined in a bitter propaganda intended to make this step impossible? Has not this propaganda been, for the present, successful?

No wonder Roman Catholics send their strongest controversialists to New York. Protestant Episcopalians of that city have themselves laid the foundation for a huge Romanizing movement. Where one Churchman "goes to Rome" by reason of the influence of such sermons as those at St. Patrick's Cathedral, a dozen are unsettled by the narrow Protestantism that has been sent out from New York since the Cincinnati convention. Roman Catholicism is the sole beneficiary of such a Protestant propaganda, and now, our clergy and people in New York having sown the seed almost without rebuke, the English Benedictine is sent to gather in the harvest and finish the work of the *Prayer Book Papers.* Why not? We are very serious about this. If this Church is Catholic, it is not enough to criticize a Roman preacher for denying it. Let our New York clergy go ahead and *act* as though it were; and above all, let this miserable propaganda of distrust and hatred that has proceeded for the past three years from New York, and that has done more harm than a hundred sermons by Dom Gasquet can do, be denounced from the pulpit of St. Thomas' Church; and let the clergy of the Episcopal Church in that city do something to create a sane, intelligent, Catholic point of view among their sadly ignorant congregations.

Dr. Stires preached a good sermon. But it is in Fond du Lac and Michigan City that the congregations of erstwhile Roman Catholics are being received into the communion of the American Catholic Church.

WE note with real pleasure the revival and reorganization of the Church Congress. There were reasons why it could not continue without such reorganization. That has now

been safely accomplished, and the Rev. Dr. Slattery, rector of Grace Church, New York, becomes general chairman. The rule which threw its forum open to non-Churchmen has been repealed.

Reorganization of Church Congress

There is a real place in the American Church for the Church Congress. To bring together, on a common platform, real representatives of different schools of thought and seek to arrive at common ground on any question by means of frank discussion, is a constructive step of value. Of course, the Church Congress can also be made a destructive agency; but it then defeats its own purpose. This has been worked out in England far better than among ourselves.

We extend congratulations to a small and earnest group of men who, under great difficulties, have effected this reorganization; and we shall hope that continued success may attend their efforts.

THE types helped us, last week, to make two very unhappy blunders, one of which may be amusing to our readers but is scarcely so to the editor. When the Sunday School editor essayed to introduce to his readers those eminent additions of our own day to the list of Old Testament worthies, J, E, and P, he can hardly have been prepared to see the latter described as PE. Now the value and the age of PE have undoubtedly been somewhat mooted questions, but his most enthusiastic supporters have not heretofore treated him as an Old Testament character. Moreover, P is commonly assumed to have been something of a sacerdotalist, and hence might not be able to qualify as a writer of Prayer Book expositions, however satisfactory his work on the Bible may have been. The only Bible character that is claimed as PE by modern enthusiasts is St. Paul; probably on the ground that it was hard for him to kick against the pricks, which rendered him blind for a season, after which he recovered and became a Bishop in the Catholic Church.

Two Typographical Errors

No, gentle reader, it was not JE and PE that the Sunday School department intended to introduce, but J, E, and P. An unhappy combination of compositor and proof readers did the rest.

The other error was in writing of the Society for *Physical* (instead of *Psychical*) Research. For both these errors we pray forgiveness.

ANSWERS TO CORRESPONDENTS

H. K.—American citizenship is not required of candidates for orders.

H.—An elderly person, living at a distance from church, unable to attend an early celebration or to fast until after a late celebration, would be justified in communicating unfasting.

C. D. D.—There is neither rule nor uniformity of custom as to which side the pulpit should occupy. Convenience rather suggests the epistle side, that the preacher's right hand may be more nearly toward the congregation.

J. C. P., JR.—Bishop Vilatte's history, including consecration to the episcopate by Oriental Bishops who afterward explained that they acted under a misconception of facts, led the House of Bishops some years ago to declare his episcopal orders null and void, and his ordinations and consecrations are not accepted as valid.

THE State Church of Germany has made ample provision for the ministers of its Church. The salaries of the clergy are not uniform throughout the empire, but differ somewhat in the individual states. In the kingdom of Saxony, for example, there has been established a minimum wage of 2,600 marks ($650) for the beginner, which is increased at intervals of three years, until, after twenty-four years of service, a salary of 6,000 marks ($1,500) is received. A parsonage or an extra allowance for rent is regularly provided. Similar conditions obtain in the remaining states of the Fatherland, though it must be noted that the final compensation guaranteed by the government does not everywhere equal the sum laid down in Saxony. In Bavaria it is as low as 3,600 marks ($900). Then too, it must be borne in mind that these figures represent the minimum amount paid. There are localities where considerably higher salaries prevail. In Hamburg and Leipzig 12,000, 15,000 and 18,000 marks are mentioned; but in no state, seemingly, does the minimum fall below 2,200 marks ($550). And though Germany, too, may complain of the high cost of living, still prices there have not reached the level attained in the United States, and 2,200 marks, with free rent, permits of a very comfortable existence.—*The Christian Herald.*

THE END OF PREACHING

FOR THE FOURTH SUNDAY IN ADVENT

WHO art thou?"; and John the Baptist answered that he was simply the voice that announced the coming of the Expected One. Later on a name was given to him, and a place; but he left it for the Lord to give him both. John's work was finished, and he a prisoner about to die, when Jesus told men who it was that had labored among them. "A prophet? Yea, and more than a prophet; for this is he of whom it is written: Behold, I send my messenger before thy face, which shall prepare thy way before thee." What honor like that was ever paid unto man!

But John was more truly the messenger of God than, perhaps, any other man. His personal qualities were submerged in his office to a degree that baffles our power to portray him. We know so little about John, so much about his message and the results of it. St. Paul, for instance, reveals the man Paul in the manner of his writings; but John springs up from his hidden experiences in the wilderness and confronts us with all the mystery and obscurity of person that made the Jews send the Priests and the Levites to question him. We may visualize lesser, or even infamous, characters of the Scripture, or even those of whom we know less than we do about John—as Salome; but John is yet but the "Voice" of one crying "Repent, for the Kingdom of Heaven is at hand." But how certain and definite was his message!

And yet, John the Baptist must have possessed a tremendous power of personality. He faced the King, unafraid. He caused those high in the regard of men to quail before his burning words; and how compelling must have been his presence when he faced the dignified and honored representatives of temporal power and addressed them with his startling "O, generation of vipers! Who hath warned ye to flee from the wrath to come?" But his power of personality was the power of his message. He was making straight the way of the Lord; and it was the extraordinary nature of the work, not the half-starved, ill-clothed man, that aroused the curiosity and apprehension of the Jews. And to all is given power of personality if they surrender self to a work. It is only the inexperienced who expect the great and heroic to express themselves through strength and beauty of physique. John the Baptist did not, nor Paul, if tradition be true.

Who art thou? And among the millions of souls in the flesh, who is any of us? And what possible importance can be attached to our being here? How strange a thing it is that we give so much place to personal pride in the doing of the world's work; and how terrible a thing that we should give it place in the work of the Kingdom of God! Bishop, priest, deacon, king, queen, president, governor, general, admiral, captain, teacher, preacher—these are not men and women; they are offices of responsibility imposed upon souls; and the first duty these offices call for is the duty upon which all other duties depend, and from which all human power to benefit our fellows flows—the duty to "fear God, and keep His commandments." We need not *pride,* in our work; but *pride in our work.*

There is to be another Advent. Just as surely as Jesus came in the flesh at Bethlehem, just so surely will He come again in His glorious majesty to judge both the quick and the dead; and the work of preparation for His coming must be done as it was done once before. His way must again be made straight before Him; and we are sent to make ready for His coming. Each of us is a messenger of the second advent; and our work is the hastening of the Kingdom. By preaching? Yes, by preaching of every kind. We may "declare openly" by word or deed, by the whole attitude of our lives, until men and women learn to look for the coming of Christ into their hearts as He has come into ours, and long with earnest expectation for that final, glorious coming.

For this is the end of preaching, that Jesus be shown forth to the world. To Him be the power and the glory; to us His mercy and goodness.

R. DE O.

HOW WERE friendships possible? In mutual devotedness to the Good and True; otherwise impossible, except as Armed Neutrality, or Hollow Commercial League. A man, be the Heavens ever praised, is sufficient for himself; yet were ten men, united in Love, capable of being and of doing what ten thousand singly would fail in. Infinite is the help man can yield to man.—*Thomas Carlyle.*

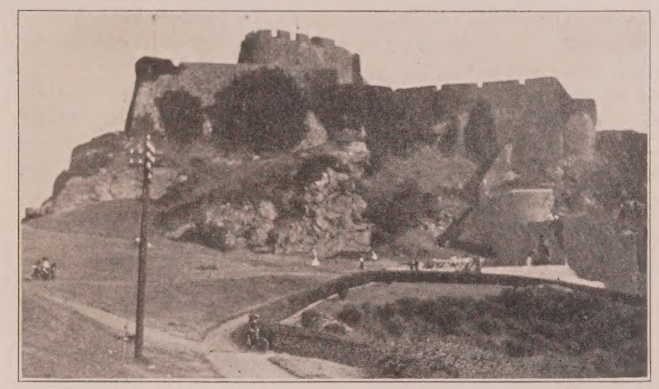
TRAVEL PICTURES

THIRD SERIES

By PRESBYTER IGNOTUS

XII.

FROM Ostende to Jersey is a long journey, if one hasn't an aeroplane or a private yacht. The crossing to Dover is three or four hours at best; and then one must go up to London and down again on the Great Western either to Southampton or Weymouth; thence by steamer, across what is usually a very rough sea, to those tiny fragments of Normandy where still the



CASTLE OF MONT ORGUEIL, JERSEY

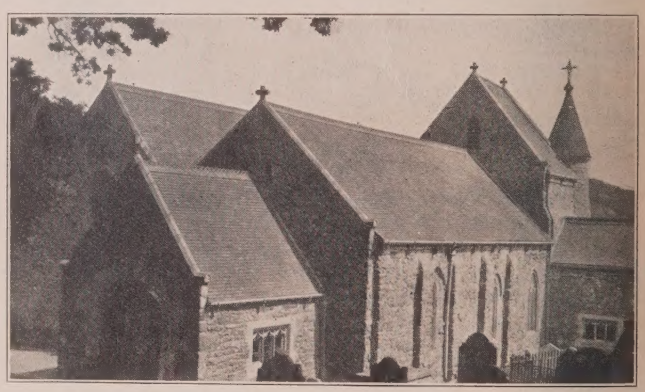
flag of the three leopards flies, and Norman Law prevails, and men invoke the mighty dead for justice—*Ha Rou! A l'aide, mon prince, on me fait tort.* Jersey, Guernsey, Alderney, Sark, Herm, and Jethou; there is magic in the very names of the Channel Islands. And I doubt if any seventy-five square miles of land on earth have more "character" of their own than this little group, with its hundred thousand people, nearer to France than to England in much more than physical situation, and preserving still the speech and traditions of William the Conqueror. "We conquered England," the people say proudly; and they think of George V. rather as Duke of Normandy than King-Emperor. They have their own coinage, their own little parliament, "the Deliberative Estates," in which rectors of parishes sit *ex officio,* their own ancient legal procedure, their own dialects, varying even in the different parts of the same island. Acts of the Parliament at London are not binding until they have been registered by the Island authorities; and Home Rule in an ample form has long been their possession, while a vastly greater island sighed in vain for it.

What a relief it was to leave stupid, banal, blistering Weymouth, for such an enchanted archipelago! We sped along southward over summer seas, unruffled and clear, until, passing *Les Casquets,* Guernsey came into view, with Herm and Jethou a little to the east, and Sark hanging cloudlike in the distance. Past Castle Cornet, so gloriously held for the King when all Guernsey was in rebellion, we steered, right into the harbor of Peter Port, landed our passengers, bought wonderful grapes as evidence of what the climate could do, looked up yearningly at the winding, climbing streets of the old town (to be visited some other time, perhaps) but pressed on in the sunset radiance towards Jersey. Presently the ragged cliffs of Grosnez appeared; then we rounded Corbiére, with its flashing light, entered St. Aubin's Bay, and landed at St. Helier, the island metropolis. It was too dark to see much, for we had come over a hundred miles from England in the afternoon; but the hôtel blazed with light and echoed with music, the narrow streets leading up to the square of the Royal Court were thronged with promenaders, most of them speaking French, and there was an atmosphere of innocent vivacity in delightful contrast to Weymouth's dullness. A good exchange!

JERSEY itself is ten miles long and six miles broad, with forty-five square miles of area, and something over fifty thousand people, half of whom live in St. Helier. The coast is not so precipitous as that of Guernsey, nor so startlingly beautiful as Sark; but the interior of the Bland is exquisitely lovely, with its wooded slopes, sunken lanes like those in Devon, rich pastures, quaint old Norman farm-houses, embowered in bloom, winding roads, little villages hidden among the valleys or washing their feet in the blue waters of the Channel, grey churches of ancient days, and air as soft and soothing as Nantucket's. St. Helier, alas! is disappointing. Not much is left of the early times, except the parish church and Elizabeth Castle out in the harbor; while commonplace little villas with absurd names swarm along the Esplanade and back from the sea-front. One looks in vain for picturesque costumes in a gay market-place. All is smug and prosperous, but rather dull.

Once you get out of St. Helier, however, the real beauty appears. There are steam tramways (the only railways in the Islands), but it is far better to walk or drive than to profit by them, and the longest distances are short. St. Aubin lies on the other side of the Bay, and from it one climbs narrow, steep streets, goes through dense arcades of green shadow, quickens his pace along white roads flanked by market gardens where every inch is cultivated, and reaches at last St. Brelade's, the oldest church in the island. They date it (mnemonically) A. D. 1111; and the old Fisherman's chapel close by is said to be of the tenth century. What could be lovelier than this tiny sanctuary, so reverently preserved and beautified, yet essentially unchanged for eight centuries! The sea washes up so close that in storms its spray dashes over church, chapel, and churchyard, till one thinks of good St. Brendan's marvellous voyage to America and wonders whether he had such tempests to contend with. (St. Brelade, be it understood, is St. Brendan in a Norman-French disguise).

There are twelve parishes in Jersey: St. Helier, Grouville, St. Clement, St. John, St. Brelade, St. Martin, St. Laurence, St. Mary, St. Peter, St. Saviour, St. Ouen, and Trinity. The rector of St. Helier is Dean of Jersey, under the Bishop of Winchester as Diocesan. (The famous "Jersey Lily," Lady de Bathe, was daughter of a Dean of Jersey named Le Breton, you remember.) Jersey held out for the Church and the King in the Great Rebellion, while Guernsey gladly accepted Presbyterianism and the Protector; and Jersey Churchmanship is



ST. BRELADE'S CHURCH, JERSEY, A.D. 1111

markedly better to-day than that of the sister isle—though it leaves much to be desired yet! Services are in French as well as English, and both languages are taught in the parish schools. The old *patois* is dying out, I fear; and modern French is the official tongue of the courts and the estates. In every parish there is a *seigneurie,* established in a manor-house. Of old, the *seigneurs* had feudal rights of many sorts, held courts of justice, exacted dues from their tenants, and carried things with a high hand generally; but in these later years most of their prerogatives have fallen into abeyance. Some of the old manor-houses have decayed, even as the seigneurial families have died out; but Miss Carey's charming book on the Channel Islands tells picturesque legends of them. That excellent Churchman, Athelstan Riley, bought Trinity Manor some years ago, assumed the title of *M. de la Trinitè,* and, in restoring the house, found an ancient treasure hidden in its walls, quite after the approved fashion of romance. The old chapel of the manor-house near Rozel Bay is probably of ninth century origin.

But even that seems modern, when one sees that magnificent pile above Gorey, Mt. Orgueil Castle, where once the conquering Romans established themselves. It is as fine an example of splendid medieval fortification as we could desire, rising on its cliff overlooking Gorey Bay, with Normandy to be seen on a clear day, twenty-four miles east; and in the Wars

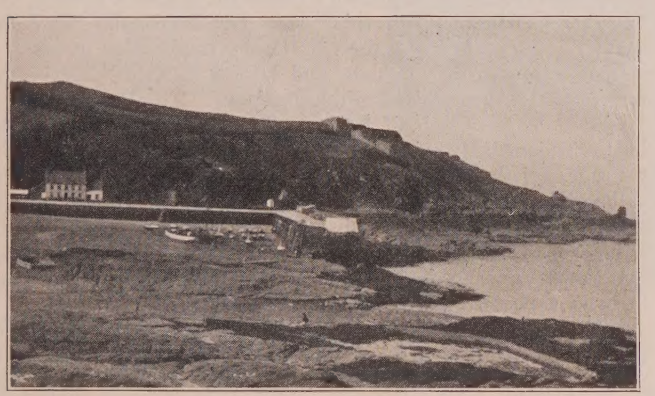
of the Roses and the Great Rebellion it played no small part. Now, however, it is a play-ground for children—a far nobler purpose. But the vast fortified structures above St. Helier, to which visitors are not allowed, bear witness that we have not yet reached the age of peace. Indeed one must declare himself a British subject before receiving permission to visit Elizabeth and Cornet Castles, both of only antiquarian, not military, interest, which seems rather absurd. Fancy a German spy lurking about those harmless battlements!

An American in Jersey thinks at once of New Jersey, named in its honor by Sir George Carteret, one of the first Proprietors under royal grant. He had been Governor of Jersey when the exiled Charles II. was sheltered there, and his family (de Carteret, or Cartwright) is one of the oldest in the island. Even a consistent democrat must be interested in noting the recurrence of Norman names in the annals of Jersey and Guernsey, generation after generation. But there is an eugenically bred stock there of more immediate concern to most of us than even these Norman families; I mean, of course, the famous breeds of Channel Island cattle.

"The gentle cow, all red and white,
I love with all my heart.
She gives me cream with all her might,
To eat with apple-tart."

Stevenson was doubtless thinking of Durham cattle when he wrote; and one must change the first line to fit those darling fawn-colored little beasts, with gentle eyes, delicate limbs, and an air of modest distinction about them. Doubtless the Brahmins and Parsees go too far. Cows are not sacred; and beefsteak is excellent, *pace* the vegetarians. But a Jersey cow, feeding in a Jersey pasture, and milked by an apple-cheeked Jersey dairy-maid, is a gratification to every sense. Would that every rectory had room for such a member of the household in the backyard! The Jersey coinage, instead of its three leopards *passant,* should show one Jersey cow *lactant,* a much more inspiring symbol, in my judgment.

There is a dark side to life in Jersey, as in so many islands. The old families have intermarried too much (propinquity coöperating with financial reasons), and I was told



ROZEL BAY, JERSEY

that the proportion of insane and mildly demented people is terribly large. But new blood is coming in, attracted by the mild climate and the low taxes; and it is an island Paradise, after all.

PRESBYTER IGNOTUS.

THERE IS as yet no culture, no method of progress known to man that is so rich and complete as that which is ministered by a truly great friendship. No natural appetite, no artificial taste, no rivalry of competition, no contagion of social activity, calls out such a large, healthy, symmetrical working of a human nature as the constant, half-conscious power of a friend's presence whom we thoroughly respect and love. In a true friendship there is emulation without its jealousy; there is imitation without its servility. When one friend teaches another by his present life, there in none of that divorce of truth from feeling and of feeling from truth, which in so many of the world's teachings makes truth hard and feelings weak; but truth is taught and feeling is inspired by the same action of one nature on the other, and they keep each other true and warm. Surely there is no more beautiful sight to see in all this world—full as it is of beautiful adjustments and mutual ministrations—than the growth of two friends' natures who, as they grow old together, are always fathoming, with newer needs, deeper depths of each other's life, and opening richer veins of one another's helpfulness.—*Phillips Brooks.*

WHY NOT TELL THE TRUTH?

NOT long ago one of the daily newspapers put this question as a headline on its editorial page, and though it referred only to our present strained relations with Mexico, there are those in whom it roused a hope that, for all who caught sight of the large print, it contained a sermon not intended by its writer. If it is best to leave out lies in instructing the newspaper-reading public as to the probability or improbability of another war with our unquiet neighbors, surely it is best to leave out these tongue and pen abominations on every other occasion. It would be well if those who have studied the world's six thousand years of history would only bear witness to the fact that, in that time, no good has ever been accomplished by telling any one of the nine varieties of lies enumerated for us by ethical writers. All Christendom knows that the first lie told on earth came from a serpent tongue, and its result was a lost Eden. Since those Eden days lies have flourished along with thorns and thistles. Adam's descendants fight the two other

A JERSEY LANE

curses, and do all in their power to exterminate them, but only too many of those whose first parents lost Eden through being deceived by a lie would seem to believe that a lie is one of the necessaries of life. If we ask them, "When?" perhaps the reply will be: "Well, when one needs to obey the Apostolic command, 'Be courteous,' and to tell the truth would be downright rudeness." In reply we may ask, "Cannot one, by exercising just the least bit of tact, steer clear of that rude truth, without falling into the Scylla of falsehood?" "And then, in visiting the sick," the devil's advocate may argue, "how can one always tell the truth and yet encourage the patient? Surely one cannot say to a moribund, after the fashion of cruel, Barbara Allan, 'Young man, I think you're dying'! That would hasten death and so might be described as murder."

So it might, but why try to deceive a patient who is hopelessly ill by prophesying recovery? Any experienced physician or nurse would give it as his or her opinion that talk of this kind never yet brought a "given-over" patient back to health. There is no need to look sad or speak dolefully at the bedside of a sufferer, but neither is there any need of telling lies there. They are of as little use as the remedies that were cast aside when medicine first took its place among the sciences.

The optimist would have us believe that what our fathers used to call the business lie has now become practically extinct; let us hope that as the world advances, all other kinds of lies, always harmful, never helpful, may be left behind in similar fashion.

C. M.

ONLY one who is as strong as God could be as gentle as God. If we would learn to be more gentle in our treatment of others, we must become stronger. Said a minister in a recent sermon, as he described the kind of surgeon we want to have to take charge of us in the hospital: "You want one who has a strong arm and iron nerve. It's because he *has* a strong arm and iron nerve that he can touch your wounds with the gentleness of thistledown." No weakling can be gentle in that way. Nothing less than the omnipotence of Christ, as He constitutes Himself our life, can give us the tenderness and the gentleness of Christ in our dealings with others. But such gentleness we may always have, as we draw moment by moment of His life. It was a man of war in the Old Testament who cried out with gratitude to God, "Thy gentleness hath made me great." God would share His greatness with us by giving us His own strength through Christ so mightily that even our names shall stand for the gentleness of God.—*The Sunday School Times.*

HOUSE OF LAYMEN DISCUSSES EDUCATION QUESTION

Canterbury House Asks York Laymen to Join in Discussion

CHOIR FESTIVAL HELD AT ST. PAUL'S

Clergy Discuss Forcible Feeding in Prisons

OTHER LATE ENGLISH NEWS

The Living Church News Bureau
London, December 2, 1913

THE House of Laymen of the Province of Canterbury has recently met at the Church House, Westminster, for the consideration of the Education proposals brought forward by the Education Committee of the House and embodied in their report in the form of a draft bill. The chairman, Sir Alfred Cripps, M.P., presented the report of the committee, and moved that it be received.

He said that the only duty of the committee was to prepare a scheme for religious teaching (in public elementary schools) based on equality, irrespective of the belief or denomination of the parents, and on the application of the principle of Parents' Rights. The draft Bill did not propose in any way to alter the general structure of the present dual educational system, but to incorporate a tolerant scheme of religious equality. For schools wholly maintained by the state, it seemed clear, on principle, that as the rates and taxes were proportionally contributed to by all, irrespective of religious belief, so they should be used for the benefit of all without any discrimination either of favor or disability on religious grounds. In the want of there being no teachers on the school staff qualified to give the religious instruction which the parents required, those teachers for this purpose might be specially appointed.

LORD HUGH CECIL, M.P., in opposing an amendment that the Bill be referred back to the committee for further consideration, reminded the House that the objections raised to the provisions of the Bill had been considered again and again by the committee. If they continued the present system, as was suggested, they would be abandoning altogether more than one-half of the population of children of this country and excluding them from receiving religious instruction in accordance with the requirements of their parents. The Bill should not be regarded as expressing what they as Churchmen might in fairness demand, but only as a workable compromise. They were, declared Lord Hugh Cecil, in a very dangerous position. He hoped the House would not reject the proposals brought forward by the committee. If they did, they would be certain to convey to the public "the idea that Churchmen did not know their own minds," and if they would have nothing to do with compromise they would "only be clinging, like shipwrecked mariners, to a ship which was doomed to founder sooner or later."

After a long debate, the amendment was rejected by 54 votes to 12, and the original motion was agreed to without a division. It was decided that an invitation be sent to the York House of Laymen to hold a joint meeting for the discussion of the whole subject.

Annual Church Choir Service

The annual festival service of the London Church Choirs Association, founded in 1870, was held at St. Paul's on November 13th, when forty or more choirs, including the choristers of the Temple church, were brought together by Dr. Walford Davies, organist of the Temple church, and who conducts the association. This year's service contained quite a plethora of hymns, and among them the famous and majestic hymn composed by the Apostle of Ireland, and known as "St. Patrick's Breastplate."

On the day after this festival there appeared in the *Times* newspaper a critical account of the service; but the article was especially notable for the weighty answer which it contained to the question which is rightly being passed to the forefront at the present time—namely, What is real church music? If church music were merely a matter of hymn singing, said the writer, one might believe that with such agencies at work—as, for example, the above named association—the much needed reforms could be quickly accomplished:

"But the same principles have to be carried into other and more subtle expressions of musical worship, into the singing of the actual offices of the Church, Responses, Psalms, and Canticles, and there lie obstructions less easy to cope with. The simple process of massing choirs together for special occasions such as this cannot indeed cope with them; for that process necessarily makes impossible the flexibility of rhythm, the delicate adjustment of the musical phrase to the verbal phrase, which is essential to the intelligent singing of Responses and Psalms. The conditions are inimical to the desired result; and so it came about that the singing of Psalms xix. and xxiii. was not noticeably above the level of what one might expect from any one averagely trained parish-church choir singing alone. The numbers only served to emphasize the fatal rigidity of form underlying the Anglican double chant, and led one to feel that not much improvement can be looked for until that form is banished once and for all."

Against Forced Feeding

There has occurred quite a breezy encounter in the *Times* between some prominent Churchmen on the contentious topical question of the forcible feeding of criminal suffragists in prison. It appears that as soon as forcible feeding was resorted to by the home secretary in such cases, the Bishop of Kensington took the step of inviting some few of the clergy to a conference as to the course to be taken by way of protest. A committee was formed to issue an appeal to the clergy "in all parts of the country" to support a protest demonstration against forcible feeding, and to contribute towards its expenses. This invitation was signed by the Bishop of Kensington as chairman and by two other clergymen as secretaries, and was sent out from the office of the National Political League, a suffragist society. The appeal was sharply attacked by the Dean of St. Paul's, and was dealt with in a *Times* leading article under the heading "The Wrong Course." In his letter in defence of himself and those associated with him, the Bishop of Kensington says that if one side is wrong in its methods of fighting (and he loses no opportunity of saying so), then the other side is surely as wrong in conducting a warfare by "methods of exasperation, suppression, and injustice." As an alternative to forcible feeding he would accept the procedure under the "Cat and Mouse" Act. But one would think the Bishop would see that the Act practically makes a farce of justice by leaving malignant suffragists to roam at large as they please. Canon Scott Holland (now of Oxford), who supports the Bishop of Kensington's appeal, takes the Dean of St. Paul's to task for describing suffragists who commit crimes as "miscreants" engaged in "diabolical outrages." The Rt. Rev. Dr. Frodsham, late of Queensland, Australia, thinks that as this demonstration professes to be "a great movement of the Anglican clergy," it will not be out of place for an Anglican Bishop to suggest that it is one which the clergy should be shy of joining. He himself has written in favor of woman's franchise, not as a Bishop, but only as a citizen. "But this," says Dr. Frodsham, "is a deliberate attempt to make the Church, by implication at least, a supporter of lawless methods, and lawless methods deserve the reprobation of every right minded citizen." The Rev. Professor Whitney, of the Chair of Ecclesiastical History in King's College, London University, who is not an opponent of woman's suffrage, writes: "Those who wish to be moral guides (and ought to be such), have here a plain issue upon which to instruct the public. Instead of doing this they confuse the issue, and in doing so really imply that crime and suicide are almost open questions. This is, in itself, to be deplored, and it is not conduct we expect from Bishops and Priests."

Fiction for Youth

The kind of fiction that is suitable for young people to read still continues to be a subject of controversy in the correspondence columns of the *Times*. On one side are ranged certain popular novelists, who seem to have no special concern for the preservation of the adolescent mind from moral taint and corruption, and on the other side the managers of leading circulating libraries who show they have a strong sense of moral responsibility in this matter. The Headmaster of Eton (the Rev. the Hon. Edward Lyttelton), has just intervened with a notable appeal to those writers of fiction who call themselves "sincere" artists in the treatment of the so-called "sex problem."

"Those who in responsible positions are trying to do their duty to the country are not concerned," says the headmaster of Eton, "with the dispute whether a sex novel is 'artistic' or not." They know that the more attractively it is written, the more harm it will do; and they may be pardoned for thinking that, as between the two parties, "the librarians have the better right to the honorable title of 'sincere.'" Anyhow, they have sacrificed their profits to what they conceive to be a duty to their fellowmen. Have these writers done any such thing? he asks. Meantime, as to the mischief done, the headmaster of Eton doubts if it is to be stayed by any effort of the librarians. Possibly persuasion may do something, he thinks, and the appeal he ventures to make is to any "sincere" artist, who may be contemplating a risque book and yet does not rate self above right action. "I suggest that he sits down first and recalls the echo of words uttered long ago—'That our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple'; and, having pondered their meaning, he should go on to ask himself if he would feel quite easy at the sight of his own son, of 16 years, poring over one of the tabooed volumes. If he would

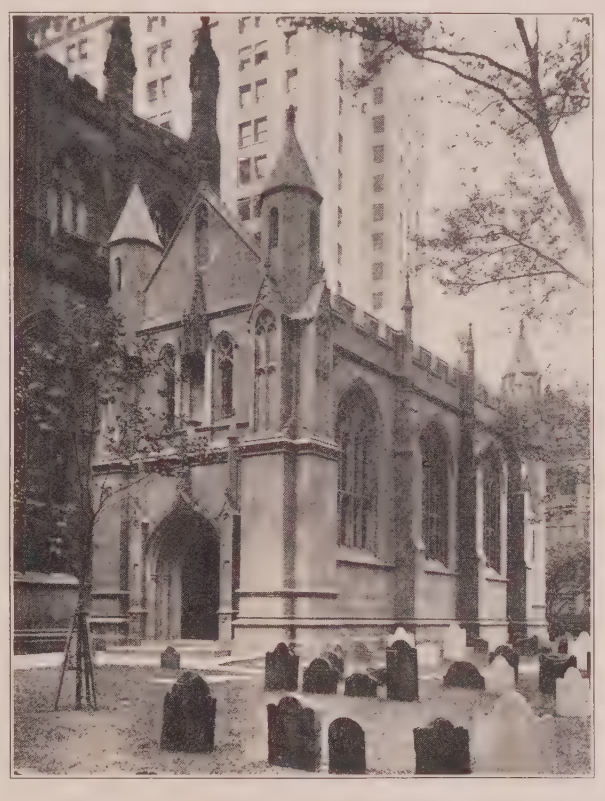
honestly answer in the affirmative, there is nothing more to be said; but if he hesitates, I would remind him that as a writer he is responsible, not only for his own son, but for the vast multitude of young folk scattered throughout the English-speaking world."

Mr. Edw. Phillpotts, the novelist, in reply to the headmaster of Eton's appeal, very illogically argues that the writing of novels and plays is no more to be hampered by the "ethical or other domestic predilections" of their critics, than a soldier's strategy, or a physician's prescription. Another correspondent, "C. K. C." makes an unanswerable reply to Mr. Edw. Phillpotts. The plea on behalf of unrestricted liberty, he says, would be entirely convincing if artistic achievement could ever be regarded by the State as the matter of supremest consequence. On the contrary, the "interests of art" must always be regarded in any modern State as "subservient to the general welfare of the citizens," and of this matter the public, and not the artist, must be the judge.

Addresses to Londoners

On three days last week the Bishop of London gave three addresses to city men in the guild hall at the luncheon hour, his message being Christian life, hope, and power. He delivered a similar series at the beginning of Advent last year, and the extraordinary attendances led the Bishop's Evangelistic Council to secure the guild hall again for this purpose. The attendances this year quite equalled in numbers and perhaps surpassed that of last year. In the course of one of his addresses, the Bishop of London said that the connection between religion and morality had recently been publicly denied. When his brother the Bishop of Kensington in his absence rightly went into battle, the answer was: Nothing is objectionable in itself. If the Bishop of Kensington does not like a certain play, let him stay away. But such a claim would put them below the morality of Plato and Aristotle; it would put them below the standard of some savage tribes. The Church exists for the purpose of destroying the works of the devil. "If it is no concern of ours what is done in our city," said the Bishop of London, "we had better give up calling ourselves the Catholic Church of Christ. We have gone back upon our traditions."

J. G. Hall.



CHAPEL OF ALL SAINTS, TRINITY CHURCH, NEW YORK

[See New York Letter last week.]

As Christmas teaches us the beauty of simplicity, so it teaches us the beauty of fraternity. Jesus came on Christmas Day not only to reveal God to us, not only to reveal us to ourselves, not only to teach us great truths about the future, but to set up "the Kingdom of Heaven" on earth. It is the ideal social state. It is the application to human life of the principles of Heaven, so that the will of God shall be done here as there. The heart of it all is unselfishness, fraternal helpfulness, brotherly love. When Jesus said that it was as hard for a rich man to enter the Kingdom of Heaven as for a camel to go through the eye of the needle, he is thinking of the distance between the position of the man who is trying with success to *get all he can* out of his fellowmen, and of one who according to the will of God is trying to *give all he can* to his fellowman. The spirit of Christmas is the sprit of fraternity. And for a few weeks before this day, and culminating in the great festival, this spirit prevails. The most selfish hearts thaw, and run out in streams of love and mercy. Each one is thinking of someone else. Each is bent on making someone else happy. Shall we not thank God for this break in upon our coldness? But that which we must pray and strive for is the continuation of this spirit. Christmas comes like Sunday, not to be separated in spirit from all the other days in the week or the year, but to permeate every day in the year with its spirit. As the keeping of Sunday is intended to ennoble every day in the week, so Christmas is to ennoble every day in the year, and help us to live it in the spirit of Jesus, which is the spirit of simplicity and helpfulness.—*Rev. Robert S. Coupland, D.D.*

BENEDICTINE ABBOT ATTACKS THE ENGLISH CHURCH

New York Rector Responds and Receives Thanks from Churchmen

GENERAL SEMINARY CATALOGUE IS ISSUED

Winter and Spring Appointments of the Bishops

OTHER LATE NEWS OF NEW YORK

New York Office of The Living Church
37 East 28th St.
New York, December 16, 1913

THE Abbot Dom Gasquet, president of the English Benedictines, has been preaching a series of controversial sermons at St. Patrick's Cathedral (Roman Catholic), in which he has made the usual charges against the English Church. The subject of the first sermon was "Catholic Principles Abandoned at the Reformation." The second Subject was "The Mass and the Holy Communion Compared." In the first of these he said that it was the love affair of Henry VIII which made England break away from the Church of Rome, and that disintegration was merely a matter of time. The Rev. Dr. Stires, rector of St. Thomas' Church, referring to the subject in a sermon, expressed great regret that it should be necessary to refer to such criticisms. "We must not waste our powder upon each other," he said, "and he is no friend of the cause who fires upon those who would and should be allies in the campaign of Christ for the winning of the world."

Concerning the English Church, he showed how there had been during many centuries a tendency to limit the Roman authority; and as for Henry VIII., the Roman controversialist had shown that at heart that king himself was a Roman Catholic all his life. "The Abbot practically claims him, and we gladly surrender him."

Dr. Stires asked if the Abbot had not made a mistake in saying that there had been disintegration in the nations which rejected Papal supremacy. "Where," he asked, "are the clearest signs of moral and religious disintegration to-day, and these, too, accompanied by political unrest caused by the Church's unwarranted interference with Government, while she fails to give the bread of life to all the people? England and America are not so afflicted. We cannot say so much of Italy, of Spain, of France, of South America. Is Rome really proud of the conditions in any country where she has undisputed sway? The question is a fair one, though I would not wish to press for an answer."

There was before the Churches, said Dr. Stires, the great problem of training morally and religiously the millions of foreign-born who largely make the city. All should unite on this. "But Rome," he said, "must help, too; must help and not hinder; must show Christian courtesy and not incite controversy; must care better for her own and be less anxious to win others from their present allegiance."

At a meeting of the Men's Club of the Church of St. Mary the Virgin, held Tuesday evening, December 9th, the following resolution was adopted:

"*Resolved*, That the President be requested to express to the Rev. Dr. Stires, rector of St. Thomas' Church, the gratitude of the Men's Club of the Church of St. Mary the Virgin for the dignified and forceful reply to the statements recently made by the Abbot Gasquet at the Roman Catholic Cathedral of St. Patrick, and published in the daily press, needing just such a reply as was so ably made."

In a personal note, the President, Mr. Edwin S. Gorham, wrote Dr. Stires, "Let me say in addition that you have the gratitude of most of the clergy and laity that I have met with recently. It would have been a matter of regret for it to stand in the press without notice from some high source."

The Episcopal Visitation List for the late winter and early

spring was published last week. Bishop Greer and Bishop Burch announce their office hours at the Diocesan House, 416 Lafayette street, to be from 10 to 12 o'clock on Wednesday, Thursday, and Friday mornings. They also express the hope that the offerings at all Episcopal visitation services will be for the Church Extension Society of the diocese of New York, and request the reverend clergy to give due and timely notice of these special collections.

Visitations of the Bishops

There are 159 appointments listed between January 4th and June 28, 1914. Besides visitations to parishes and missions for Confirmation there is provision made for services at Vassar College and the House of Mercy, and for a patriotic service on Washington's birthday for the Sons of the Revolution.

The Bishops also give notice of the annual service for Deaf Mutes which will be held in the Cathedral of St. John the Divine on Sunday (St. Paul's Day), January 25th, at 4 P.M. On this occasion the sermon will be preached by the Rev. Dr. John Chamberlain, rector of St. Ann's Church for Deaf Mutes, and the choir of that church will be present and assist. The hymns, service, and sermon will be vocally expressed and translated in the sign-language. Deaf Mutes in New York City and vicinity are cordially invited to attend this special service.

Bishop Greer and the friends of Hope Farm are happy in the prospect of a chapel at that home. St. Elizabeth's Guild of St. Agnes' Chapel, (Trinity Parish), has just made a contribution of $2,500 towards a building fund. This is the first money received for the purpose. The proposed chapel will add greatly to the equipment of this worthy charity.

A Chapel at Hope Farm

The members of the police force held their annual memorial service on Sunday afternoon, December 7th, in St. Thomas' Church. Notwithstanding the heavy rain, about 800 policemen attended. Headed by Chief Inspector Max Schmittberger, they marched through the streets and entered the church in a body. All wore their dress uniforms. The police band of sixty pieces assisted the choir in the music.

Annual Police Service

Bishop Greer sent a message of welcome to the policemen in which he expressed great admiration for the force. The memorial sermon was preached by the Rev. Dr. Ernest M. Stires, the rector, who is a chaplain of the department.

The reading of the names of those who had died in the year was not included in the service, as the list was not turned over to Dr. Stires in time. He explained that fifty-five members had passed away and that six of them had been killed in the performance of duty. The services closed with taps and a postlude played by the band.

The progress of the work among Italians at the mission of the Holy Redeemer, Port Richmond, is shown in the fact that on Sunday, November 30th, Bishop Burch confirmed a class of 75 of that nationality, including 31 women, 33 men, 6 boys, and 5 girls. These were presented by the general missionary among Italians in the borough of Richmond, the Rev. Carmelo Di Sano, who has been at this work but little more than a year.

Work Among Italians

The annual catalogue of the General Theological Seminary has just been issued. A census of the institution is as follows: Professors, 13; instructors, 2; total of faculty, 15; fellows, 7; graduate students, 14; special coursemen, 10; senior class, 33; middle class, 32; junior class, 41; total student body, 137. These students represent 38 American and foreign universities and colleges, and they are candidates for holy orders in 53 dioceses. For the first time in some years all the professors are in residence; there are no vacancies in the faculty and none is *in absentia* on account of a sabbatical year.

Status of the G. T. S.

Appointments to the Paddock Lectureship have been made: Bishop Rhinelander of Philadelphia, 1913-14; Rev. William Temple, Headmaster of Repton School, 1914-15. The Rev. Walker Gwynne, D.D., is the Alumni Essayist for 1914. The living Alumni—three years' course—men number about 1,000. Of the alumni and partial students of the G.T.S., 71 have been consecrated Bishops for domestic and foreign dioceses.

The alumni graduates of the full three years' course—are qualified electors of nine trustees of the seminary according to the provisions of the constitution of the seminary as amended by the recent General Convention. The executive committee of the Alumni association, on account of the provision that such trustees must be elected before January 1, 1914, forwarded an official ballot some weeks ago to every alumnus named in the new seminary catalogue. The polls will close at the seminary on Monday, December 29th, 1913.

IT IS good to have a friend, but it is better to be a friend. The gain of being unselfishly loved and sympathized with and helped and cheered, is not to be compared with the gain of unselfishly loving and sympathizing and with helping and cheering another. No glad incoming to one's heart from without can uplift and enlarge it like the expansive force of a generous and self-forgetting love out-working from within.—*H. Clay Trumbull.*

NEW PROPERTY FOR PHILADELPHIA MISSION

Much Improvement at Epiphany, Sherwood

DEATH OF REV. N. H. KALTENBACH

The Living Church News Bureau
Philadelphia, December 16, 1913

THE trustees of the mission of the Epiphany, Sherwood, have purchased an irregular lot on the south side of Baltimore avenue, adjoining their present site. The new lot extends one hundred feet on Fifty-seventh street. This purchase gives the trustees control of the entire ground between that occupied by the Church Home for Children and Fifty-seventh street, and on Fifty-seventh street to the railroad. By acquiring this piece of ground the trustees can prevent the erection of any undesirable buildings about the church property. It is the intention of the trustees to erect the rectory and church, facing Baltimore avenue, allowing ample lawns to surround them. With the Church Home buildings on the other corner the block will present a handsome appearance. For the past two years the neighborhood has had a wonderful growth; hundreds of very nice dwellings have been erected.

On Thursday, December 11th, at Royersford, the Rev. Normine H. Kaltenbach was called to his rest. The burial service was held in the church at Royersford on Monday. Mr. Kaltenbach has been an invalid for some years. He was connected with the parishes of the Annunciation, in this city, and Mount Calvary, Baltimore, while in active service. Graduated at Nashotah in 1908, he had already been ordered deacon by the Bishop of Milwaukee, Dr. Webb, and was advanced to the priesthood shortly after his graduation. He is a younger brother of the Rev. George H. Kaltenbach, rector of the American Church at Lucerne, Switzerland.

The Late Rev. N. H. Kaltenbach

The Superintendent of the buildings of the Philadelphia Divinity School, Mr. William A. Hope, died, after an operation in the hospital, Friday, December 12th. Mr. Hope has held the position in the school for eight years.

The Rev. David M. Steele is preaching a series of Advent sermons at St. Luke and the Epiphany, which are receiving widespread attention. The Sunday afternoon services in this parish are attracting people from all parts of the city. In addition to the brilliant sermons preached by the rector, a splendid musical service is rendered by the choir assisted by a harpist.

Series of Advent Sermons

The experiment attempted in St. Andrew's parish to have Sunday evening evangelistic services has met with great success. The choir sings on the steps, after which the audience thus attracted is invited into the church. Here the rector, the Rev. J. J. Joyce Moore, assisted by Mr. Long of the Inasmuch mission, conducts services and gives talks and exhortations. Many drunkards and people of the street have been brought into the church by these services.

Evangelistic Services

"SOFTLY NOW THE LIGHT OF DAY"*

IN MEMORY OF DR. WILLIAM DAFTER

"Softly now the light of day"
Fades and leaves the whole world dim;
Safely on the other side
Light Eternal found in Him.

"Free from care, from labor free,"
In the mansions of the blest
He for whom thou bravely toiled,
He shall give Eternal rest.

"He whose all pervading eye"
Saw thy faithful labor here,
Still His loving watch will keep,
Guarding thee from harm and fear.

"Pardon each infirmity,"
For the Lord our God is just;
He will hear repentant cries
From His children of the dust.

"Soon for us the light of day"
Shall forever fade from sight;
On the other side may we
Wake in everlasting light.

"Then from sin and sorrow free,"
All the labor past, and pain,
Weary struggle o'er at last—
Oh, what bliss to meet again!

CARRIE LIEURANCE HOPKINS.

* The favorite hymn of the late Rev. Dr. Dafter, nestor of the Wisconsin clergy, was "Softly now the Light of Day," and that hymn, sung at his burial at the sunset hour, suggested these lines to the author.

PROGRESS OF CHICAGO DIOCESAN MISSIONS

Particularly Hopeful Tidings from the Southern Deanery

ACUTE CONTROVERSY OVER CHICAGO SCHOOL BOARD

Luncheon in Interest of Church Home for Aged Persons

OTHER LATE HAPPENINGS IN THE CITY AND VICINITY

The Living Church News Bureau
Chicago, December 16, 1913

BISHOP ANDERSON called a special meeting of the Diocesan Board of Missions on Friday, December 5th, at which a large amount of business was transacted. The Bishop had just returned from a series of visitations in the southern deanery, and he brought tidings of unusually satisfactory conditions in that portion of the diocese. At Chicago Heights, Momence, Ottawa, Pontiac, El Paso, Streator, and La Salle, as well as at other points, the missions and parishes are now well-organized and ably led and are thoroughly alive to their opportunities and responsibilities. Plans are being discussed at Momence for new building operations. The mission at Pontiac has now become a self-supporting parish, under the rectorship of the Rev. George Everett Young, who came to our diocese from the diocese of Quincy less than three years ago. The Rev. William Donald McLean, rector at Streator and priest in charge at Farm Ridge, has led a truly remarkable advance in both congregations, notably at Streator. He lately received the gift of a fine automobile, as an expression of his well-deserved popularity, and he is commonly called "Father Mac" by practically everybody in Streator. During his five years' incumbency, Christ Church, Streator, has been so improved that it possesses now one of the most attractive interiors in the diocese. At La Salle, where the Rev. F. S. Fleming, who was appointed January 1st, 1912, is priest in charge of St. Paul's mission, the largest non-Roman congregations in the town are usually found in attendance, and the debt has been reduced from $4,500 to $1,500. Our mission at El Paso has often been supplied with services only through the coöperation of Mr. W. H. Hoagland, as lay reader, though they will soon have the leadership of a clergyman. On the Monday morning of the Bishop's recent visit to El Paso there were twenty-one communicants at the 7:30 celebration, out of a total of twenty-eight enrolled in the mission. Our rector at Ottawa, the Rev. G. B. Farrar, is one of the Park Commissioners, and also the president of the Library Board. All through the southern deanery the Church is now doing the best work reported for many years. Some of the oldest congregations in the diocese are in that deanery.

In the Stock Yards district of Chicago, the Church is making unwonted progress at Holy Trinity mission, under the Rev. W. S. Pond, who is also in charge of St. Philip's, not far from Holy Trinity. After thirty years of work, Holy Trinity is soon to apply for admission to the diocesan convention as a self-supporting parish. There are now 166 pledges for parish support, mostly from wage earners in the packing houses. The assessment and both apportionments for this fiscal year are all well paid up. St. Philip's congregation is also doing excellently along both parochial and extra-parochial lines.

The Educational Situation

Dean Sumner is figuring prominently in the Chicago papers at present, as a leader in the intense controversy raging around the Board of Education of the City of Chicago, of which he has been a member for some time past. On Wednesday, December 19th, the Board, by a slender majority, refused to reëlect Mrs. Ella Flagg Young as Superintendent, and in her place elected a man who is loudly accused of being party to a cunning scheme on the part of this bare majority to look after the spoils of office, said spoils at this time being some millions of dollars. The whole city is aroused as it has rarely been on any local issue, and mass meetings of men and especially of women are being held and planned daily, in protest to the Mayor, whose appointees constitute this unenviable majority. Dean Sumner has frankly and unsparingly accused the Mayor of being really responsible for the retiring of Mrs. Ella Flagg Young, and practically every newspaper in Chicago is on the side taken by the Dean and others of the School Board's minority, against the Mayor and his pets. Dean Sumner has promptly resigned his chairmanship of one of the Board's most important committees, that of School Management, and is openly arrayed against the whole policy of political wire-pulling and spoils-seeking favored by this slender but effective majority. The women's clubs and political organizations are aroused to the utmost at what they freely characterize the outrage of depriving Chicago's parents and school-children of Mrs. Young's wonderful leadership in matters educational. It is freely threatened that Mayor Harrison will find the new and untried factor of the women's vote solidly arrayed against him, when he comes up for reëlection as Mayor. The whole plot to unseat Mrs. Young from the superintendency was suddenly sprung at the Board's meeting on the 10th of December. Mayor Harrison is working hard to save his face, and we shall await the outcome with much interest.

Church Home for Aged Persons

Bishop Anderson and Bishop Toll, a number of the other clergy of the diocese, and several of the laity, both women and men, met at luncheon on Wednesday, December 10th, to take further counsel about the building fund of the Church Home for Aged persons. The treasurer, Mrs. F. F. Ainsworth, reported that nearly $14,000 in cash and pledges had been received, and that several gifts for equipment have also been made, including a fine pipe-organ for the chapel, this instrument having been for years in the residence of Mrs. H. O. Stone, of Chicago. Active measures are being taken for a vigorous canvass on behalf of the large balance still needed. The total sum to be raised is $100,000.

B. S. A. Activities

Field Secretary Spencer, of the Brotherhood of St. Andrew, is still in Chicago, giving all his time to visiting the numerous chapters of the order, and to organizing new chapters where possible. He lately visited the chapter at St. Edmund's Church (the Rev. Herbert B. Gwyn, rector), and he is planning, with the cooperation of the local leaders among the Brotherhood, a large gathering for January 8th, 1914, to be held at Grace Church, at which there will be a full discussion of the three special features of work towards which the Brotherhood as a unit throughout the Church is bending its energies this year, viz.: the Men's Communion, Bible classes, and church attendance at certain services. We were in error, in a recent letter, about the sermon preached on St. Andrew's Day at St. Luke's, Evanston. It was for the various branches of the St. Andrew's Society along the North Shore, and not for the Brotherhood chapters.

Father Bull's Lenten Missions

The Rev. Father Bull, S.S.J.E., will conduct a parochial mission at Calvary Church, the Rev. G. M. Babcock, rector, as well as at Christ Church, the Rev. C. H. Young, rector, during the coming Lent. In both parishes special weekly services for spiritual preparation have been already commenced, and the necessary committees are being formed.

Churchmen at University

The *Daily Maroon*, the paper published by the students of the University of Chicago—printed the following item a few days ago:

"At the regular meeting of the Episcopal men's club last night in Hutchinson café, a constitution was formally adopted, and the name of the society changed to "The Churchmen's Association of the University of Chicago." The following officers were elected: Victor Bruder, president; G. B. Kerman, vice-president; Charles Coxe, secretary; G. A. Gray, treasurer. Dr. John Henry Hopkins, pastor of the Church of the Redeemer, addressed the association on 'The Early Church's Conflicts and Victories.' Campaign plans for the ensuing year were discussed. The next meeting will be held Thursday, January 8th."

Two of the editorial staff of the *Daily Maroon* are Churchmen, namely, Mr. Martin D. Stevers, managing editor, and Mr. Harry S. Gorgas, athletics editor.

The Churchwomen of the University that same day voted to change the name of their club to St. Hilda's Guild, following the suggestion which Deaconess Goodwin made a few weeks ago, during her last visit to Chicago.

Church Attendance Campaign

The church-goers of all kinds who live in Morgan Park, one of the South Side suburbs of Chicago, observed the First Sunday in Advent as the day for the "Every-Man-at Church" movement which had been carefully planned for several weeks previous. The result was very satisfactory, and will be followed up. A similar movement was organized at Aurora recently, and in each instance our clergy and their committees coöperated.

On Saturday, December 6th, the council of Hyde Park churches distributed through the help of many committees, several thousands of invitations to Sunday school sessions, a copy of this invitation being placed in every mail-box in the residence territory from Forty-seventh street to Fifty-ninth street, and from Cottage Grove avenue to Lake Michigan. Both of our Hyde Park parishes assisted in the distribution.

Meetings of Women

Mrs. W. O. Waters and Mrs. John M. McGann entertained the "Clerica" at Grace Church rectory on Monday, December 8th. The attendance at this meeting, and also at the November meeting, was large. Mrs. John Henry Hopkins addressed a large meeting of Grace Church branch of the Woman's Auxiliary on the morning of Tuesday, December 9th, her theme being "Our Duty Towards the Colored Race."

First Meeting of the New Missionary Board

THE new Board of Missions, elected at the time of the General Convention, held its first meeting for organization and transaction of business at the Church Mission House on Wednesday, December 10th.

According to established custom the Holy Communion was celebrated at 9 A.M. by the president, Bishop Lloyd, assisted by the Rev. A. R. Gray, educational secretary. At the conclusion of this service the Board convened in business session. The attendance was most gratifying, thirty-six of the fifty members being present, and every section of the country having one or more representatives. In addition to the elected members there were present the Bishops of Erie and West Missouri, the Missionary Bishop of Southern Brazil, and Department Secretaries Harding and Patton. The president, who had just returned from the Hague, where, at the formal request of the Board of Missions, he attended a session of the Continuation committee of the Edinburgh Conference, made a brief statement concerning his experiences and impressions. He also called the sympathetic attention of the Board to the critical illness of the Bishop of Nevada in St. Luke's Hospital, New York City.

The first business of the new board was the matter of formal organization. A copy of the missionary canon as amended by the General Convention was presented, and a committee was appointed to bring the by-laws into harmony with said canon; also a second committee to nominate an Executive Committee, a Committee on Trust Funds, an Auditing Committee, and a Committee on Unfinished Business.

Through an inadvertency the names of members elected to the Board by the Missionary Council of Department VI., were not certified at the recent General Convention, and therefore failed technically to satisfy the canonical requirements. In order to make their status unquestioned the following gentlemen were elected by the Board as representatives of that Department: Bishop Thomas of Wyoming, Rev. J. E. Freeman, D.D., of Minneapolis, Mr. William C. Sturgis of Colorado Springs.

At this point the regular order was suspended to permit the introduction of an important matter by Mr. Pruyn of Albany, who found it impossible to remain through the session. This subject, which was discussed at considerable length, had to do with the question of rentals in the foreign field. It has been shown that the sums now being paid by the Board for the rental of unsatisfactory and often inadequate quarters for carrying on missionary work, amount annually to about fifteen per cent. of the sum necessary to purchase and own satisfactory property and buildings. It is suggested that an enterprise might be undertaken whereby Church people could be interested to subscribe a capital for this purpose, on which they would receive five per cent. interest guaranteed by the Board, the difference between this and the present rental amounts being made a sinking fund for the repayment of the principal. It is asserted that in this way, at the end of fifteen years the Church would own the needed property at no larger expenditure than is now being made for rents. After thorough discussion the proposition was referred to the Executive committee for their further investigation and action.

The treasurer then presented his report for the first three months of the new year, ending December 1st. This showed an increase in the sum of $600 over the receipts of the corresponding months last year, the total from all sources amounting to $109,715.13. The report of legacies was most encouraging. During this period there had been received $77,391.47, as against $20,482.43 last year. Specials to the amount of over $45,000 had passed through the treasury during the three months; this is more than double the amount for the same months last year. With the conclusion of this encouraging statement the Board passed to the discharge of routine business.

Since it was impossible to have a meeting for organization immediately following the General Convention an Executive committee could not be appointed, therefore all the administrative details had to come before the full meeting of the Board. Among the matters acted upon there were some which deserve special mention.

It was a gratification to the Board to be able to make several additional appointments under the Woman's Auxiliary offering. The greatly enlarged amount placed at the Board's disposal, allows the use of approximately $100,000 for each year of the triennium.

Appointments made for the domestic field at this meeting were: To Arizona, Rev. Henry Herbert Shires. To Utah, Miss S. Euebuske. To Western Nebraska, Miss Edith Willis, Miss Margaret Willis, Miss Minna Stewart, Rev. H. Lascelles. Permission was given to Bishop Biller of South Dakota to employ Miss A. R. Merriam for work at the Rosebud Indian Agency. To Western Colorado, Miss Mabel White. To the Philippines, Miss Grace Butterfield.

Several appointments were made for the foreign field: To Tokyo, Miss Eleanor Verbeck. She is the daughter of the famous Dr. Guido Verbeck, who, as a pioneer missionary of the Reformed Church in Japan, was a conspicuous figure in the transition days. Miss Verbeck has been for many years a devoted Churchwoman. To Anking, Miss Velma E. Woods. To Shanghai, Miss Anna Koch, who goes as a nurse in St. Luke's Hospital, Shanghai, and Mr. John A. Ely, instructor in St. John's University. To Hankow, Miss Ruth Kent, Miss Carolina Avis Couch, Miss Josephine Chapin Brown, Rev. B. P. T. Jenkins. Permission was also given, to employ two young women, Miss Dorothy Mills and Miss Helen Hendricks, who are prepared to go and return at their own charges, giving a year's service in St. Hilda's School, Wuchang.

The announcement was made that Miss Margaret T. Emery desired to relinquish part of her work in the office of the Woman's Auxiliary, still retaining the oversight and arrangement of the missionary boxes. In view of her service of thirty-seven years, the Board adopted an appreciative resolution. Later in the session, as the result of this change, Miss Emily C. Tillotson, educational secretary of the diocese of Southern Ohio, was appointed as assistant secretary in the central office of the Woman's Auxiliary.

Arrangement was made for a permanent librarian to take charge of the missionary library at the Church Missions House and to assist the educational secretary in his expanding and increasingly difficult work.

The usual notification having been received from the Presiding Bishop, the necessary arrangements for traveling expenses and salaries were made for the Bishops about to be consecrated.

The decision was reached to abandon the former policy pertaining to training schools for Bible women in Japan. The one in Tokyo is to be closed and the work is to be concentrated at Sendai.

Miss L. Ethel Day, for thirty years a familiar figure in the Missions House, and Mr. Kimber's able helper, for reasons of health and by her request was permitted to retire on September 1, 1914, until which time a certain limited work was assigned to her. The terms of her future retirement will be later decided by the Board.

A plan which has long been under consideration whereby the Board should carry some portion of its own fire insurance, and so make a saving and create a fund for future protection, was adopted by unanimous vote.

A retiring allowance of $1,500 was voted, according to the canon, for the Rt. Rev. William C. Gray, D.D., Bishop of Southern Florida.

The president and three secretaries were appointed to attend the session of the Foreign Missions Conference, and the Council of Advice was authorized to elect four additional representatives.

The report of a mass meeting held during the General Convention to consider the problem of relating the boys of the Church more closely to its missionary work, was presented to the Board, which requested the Executive committee to consider the matter and take such steps as in its judgment might seem wise.

In view of the new duties and enlarged responsibilities of the General Board of Religious Education, upon motion of Bishop Lines a committee was appointed to confer with the above-mentioned Board for the purpose of reporting upon plans for student work and the feasibility of coöperation in matters of publication.

The foregoing business having been concluded, the following committees were suggested by the committee on Nomination and elected by the Board:

Executive Committee: Bishops Greer, Lawrence, Francis, C. K. Nelson, and Edsall; Rev. Drs. Alsop and Stires, Dean Davis, Archdeacon Emery, Rev. T. Sedgwick; Messrs. Burton Mansfield, H. L. Morris, J. S. Newbold, Wm. F. Cochran, W. R. Stirling.

Trust Funds committee: Messrs. H. L. Morris, E. Chauncey, George Gordon King, R. C. Pruyn, C. G. Saunders.

Audit and Finance committee: Bishop Lines, Rev. Dr. Alexander Mann, Mr. Wm. G. Low.

Committee on Unfinished Business: The Bishop of Albany, Rev. Dr. McIlvaine, George N. Reynolds.

Bishop Edsall of Minnesota invited the Board to hold its February meeting in Minneapolis, but it was finally decided to accept the hospitality of Minnesota next September, and to hold the February meeting as usual in New York.

All necessary business having been concluded the Board adjourned to meet again on February 11th.

BUT since man holds all his possessions by a very precarious and uncertain tenure, we should endeavor, as our old friends drop off, to repair their loss by new acquisitions, lest one should be so unhappy as to stand in his old age a solitary, unconnected individual, bereaved of every person whom he loves and by whom he is beloved. For without a proper and particular object upon which to exercise the kind and benevolent affections, life is destitute of every enjoyment that can render it justly desirable.—*Cicero.*

The Summary of the Year

Being the Editorial in the Living Church Annual for 1914*

SUMMARY OF STATISTICS FOR 1913
AS COMPARED WITH THOSE FOR 1912

[Including the United States and Foreign Missions]

	1913	1912	Incr	Decr
Clergy	5,715	5,678	37	
Candidates for Orders	424	441		17
Postulants	327	379		52
Lay Readers	2,955	2,785	170	
Parishes and Miss.	8,326	8,164	162	
Baptisms—Infant	52,191	50,168	2,023	
Baptisms—Adult	13,956	13,379	577	
Baptisms—not specified	3,492	3,980		488
Baptisms—total	69,639	67,527	2,112	
Confirmations	55,771	55,129	642	
Communicants	1,004,217	986,021	18,196	
Communicants—incr. per cent.	.02	.02		
Marriages	26,868	24,960	1,908	
Burials	47,585	47,215	370	
S. S.—Teachers	51,267	51,138	129	
S. S.—Scholars	460,091	454,498	5,593	
Contributions	$19,489,309.80	$18,802,183.57	$687,126.23	

GENERAL MISSIONARY STATISTICS

Total Amount of Apportionment	$1,313,670.00	$1,314,555.00		$885
Amount Received on Apportionment	1,019,087.05	934,645.71	$84,441.34	
Parishes Contributing to Apportionment	5,888	5,742	146	
Parishes Completing their Apportionment	2,737	2,406	331	
Dioceses Completing their Apportionment	15	12	3	
Domestic Miss. Districts Completing Apportionment	13	15		2
Foreign Miss. Districts Completing Apportionment	5	5		

AT length the communicant roll of the American Church has reached and somewhat exceeded the mark of one million. Its approaches have been slow, the average annual gain of two per cent. being little varied from year to year. This year the actual gain, a fraction under that percentage, is less than usual, reaching only 18,196 as compared with 22,924 last year, and more than 26,000 in 1908. More and more the attention of the Church should be concentrated upon the grave evil of the loss of communicants through "drift." Parish after parish drops these in large blocks at the beginning of a new rectorship, and frequently at other intervals. Never are the year's statistics closed without the enumeration of many dioceses in which those wholesale removals have cost the entire diocese an apparent decrease in its numerical standing.

The loss is a real one, and the condition must be met. Our confirmations continue to increase in reasonably satisfactory degree. The increase was less this year than last, but greater than it was two years ago. The difficulty is not that candidates are not presented for confirmation, but that those already confirmed cease to remain communicants in numbers really large in the aggregate. At the last General Convention the House of Deputies attempted to deal with the matter by throwing upon the rector of a parish the onus of following communicants removing from the parish by sending a "letter of advice," as distinguished from a formal letter of transfer, to the rector of the parish into which they were removing, or to the Bishop of the diocese if the parish could not be determined. It is obvious that this would meet only a part of the difficulty, for very many more are lost, particularly from our larger parishes, by simple disappearance and could not be traced. In spite of that, however, very many could be traced, and though the House of Bishops failed to appreciate the value of the suggestion and vetoed the measure, evidently through a misconception of what was involved in it, yet the duty of the rector to use every means within his power to follow up removing communicants will hardly be contested. These losses are, for the most part, not to other religious bodies, but to all profession of religion. The Church is adding annually in large degree her meed to the "unchurched."

In detail this condition has resulted in a net decrease in communicants during the past year in eighteen dioceses, four domestic missionary districts, two foreign districts, and the European Churches. Disregarding the three latter as not within the scope of this present inquiry, the total net losses shown in this way in home dioceses and jurisdictions aggregate something more than 7,200. This of course is a very small proportion however of the actual loss. It means that divided among eighteen dioceses and four missionary districts there are this year 7,200 fewer communicants than there were last year, but every diocese suffers these losses through pruning of parish lists, which means disappearance of communicants without transfer on a large scale. The number lost to the Church year by year in this manner is probably at least 25,000, perhaps more. Surely this volume of annual losses over and above the deaths and transfers from parish to parish is of sufficiently appalling volume to demand the most careful study on the part of thinking Churchmen. These are not the people who are retained on parish rolls though seldom or never making their communions, of whom there are a seriously large proportion included in our statistics, but rather those who have finally been dropped, as no longer known to the parish authorities who last had cognizance of them, and who have drifted entirely from the Church.

WHERE A DECREASE in communicants is reported from any of the dioceses, we have, as usual, made an attempt to discover its cause. In most cases the considerations already advanced sufficiently account for the fact, though there are particulars that may be added.

In DELAWARE, where there is a decrease of 77, it is explained that the number of confirmations last year was about 40 short of the average, and that owing to vacancies, in several parishes no classes were presented during the year. The population of the diocese is practically stationary, the increase in Wilmington being offset by decrease down the state. A like condition is found in EASTON, where the decrease is 104. Eleven parishes were vacant during the greater part of the year.

IOWA presents a difficult condition. For the fifth consecutive year there is a decrease, a thing that has been paralled in no other diocese. The roll of communicants has fallen from 7,841 in 1908 to 6,922 in 1913, or within five years a loss of nearly 12 per cent. The explanation is that the population of the state is itself decreasing, and the population of English descent decreases still more. Bishop Morrison states that during the fourteen years of his episcopate he has confirmed over 6,000 persons, being nearly as many as the entire communicant roll of the diocese at the present time, yet they are constantly removing from the diocese, and the losses exceed the gains. Other religious bodies in the state are facing the same condition. The Bishop however adds this serious note: "There is one general consideration, however, which may be worthy of note. Among the people who are connected with the Church in this part of the country the families are very small. Many of the younger married people have no children at all. At many places it seems almost impossible to maintain a Sunday school because there are no children. Our Confirmation classes have very largely been made up of persons born and bred in the denominations. It is our weakness undoubtedly that in our families there are not many children growing up under the influence of the Church and its traditions. Possibly this condition prevails elsewhere; it is certainly serious in Iowa." Yes, and it is a nation-wide condition as well.

MICHIGAN reports the most serious loss of the year among

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the larger dioceses, aggregating 1,703, being 8 per cent. of the communicant list. We have no really satisfactory explanation to make, though revision of lists is evidently a large factor. So it is also in MICHIGAN CITY and MILWAUKEE, where the decrease is smaller. NEW JERSEY and NEW YORK each suffer a loss of one per cent., and PITTSBURGH of 4 per cent. for like causes.

Both QUINCY and SPRINGFIELD report losses, accounted for in part by the general explanation of "revision of lists," but also by the continual trend from these rural dioceses in the Middle West to the cities and the farther West, draining them, as in Iowa, from their best blood year by year. SOUTHERN VIRGINIA has a loss of one per cent., and WASHINGTON a loss of 5 per cent., part of which at least is said to be accounted for by some unintentional inflation of the number a year ago. The loss of 1,029 reported this year largely offsets a gain of 1,398 reported last year. WESTERN MICHIGAN shows a loss of one per cent., cut off from the lists of the larger parishes within the diocese, while the largest ratio of losses is in WEST TEXAS, where the proportion is 11 per cent., and in WEST MISSOURI, 15 per cent. In the latter it is stated that a number of dead missions have been closed up and statistics have generally been revised. There are also losses recorded in NEVADA, OKLAHOMA, SALINA, and WESTERN COLORADO, the population of all of which is of a fluctuating character, as is invariably the case in newer countries. The foreign mission fields show generally a very satisfactory gain.

These explanations, one need hardly add, are but variations of the general conditions which we have stated at the outset.

THE YEAR'S GAINS throughout are small. The clergy have increased by 37, as against 72 in 1912 and 63 in 1911 but only 27 in 1910. The normal increase in parishes and missions invariably exceeds that of clergy. In the last ten years the net gain in clergy has been less than 500, while that in parishes and missions has been more than double that. In 1913 there was one clergyman to every 175 communicants; in 1903 one to every 150. Both these include the considerable number of retired and other non-parochial clergy—professors, teachers, chaplains, etc.—and thus the ratio of communicants to clergy in pastoral work is much greater than this. But even here it is easy to misconstrue the facts. The "parishes and missions" include great numbers of mission stations that could not possibly support a resident priest. The number of (married) clergy dependent upon well-established parishes for livelihood undoubtedly exceeds the supply of such parishes. There are not nearly clergy enough for the Church's missionary work, but neither are there enough "livings" for the clergy who seek them. It should be well recognized that the need for more clergy is confined to such as can work on very small stipends in home mission fields, and that there is already an overplus of clergy, seeking work in those parishes that are able to pay reasonable stipends to clergymen with families. The crying need is less for more clergy than for a better equilibrium between classes of clergy; and side by side with the unheeded call for unmarried clergy for mission work is the unheeded call of clergymen with dependent families for work that will give them a fair sustenance. We believe that this condition should be frankly presented to young men seeking holy orders. It involves no theory whatever relative to the academic right of the clergy to marry, but an actual condition, which will confront many of them as they approach middle age. We have both too many and too few clergy to man our work. In the meantime both candidates for orders and postulants show a decrease. As compared with ten years ago we report this year 40 less candidates and 12 more postulants.

Other statistics of the year are more favorable. The gain in Baptisms is the largest reported in six years, and that in Sunday school pupils larger than for many years. Here is the really hopeful side of the year's statistics, and it is where we have usually the least gains, if not actual losses. The general relative decline in Infant Baptisms and in Sunday school attendance in years past is, obviously, a large factor in reducing the communicant gains of to-day, and one wonders that Confirmations have kept up so well during all these years and continued annually to increase. This gain in Baptisms, Confirmations, and Sunday school children is the vindication of the work of the Church in her parishes. The declining percentage of increase in communicants is due to social factors that are not her fault and that cannot wholly be prevented, though it is our duty to stay them as far as we can. Happily the subject is now being carefully studied on all sides, and general statistics, as well as such special studies as that of *The Country Church* by Messrs. Gill and Pinchot, show that the tendency to drift away from organized Christianity, with its consequent losses, is even more pronounced in other religious bodies such as receive little or no gains from immigration, than it is among ourselves.

It is a pleasure to direct attention to the fact that the number of depositions from the ministry is less than for many years.

On the whole, our statistics, though depressing from some points of view, are probably as good as could be expected, and certainly they show real work on the part of the clergy and others. That more work is being done than ever before is shown not only in those figures, already quoted, that relate to results of pastoral work, but also in the larger contributions, both for general and for missionary purposes.

THE GIVING OF GIFTS

BY MRS. C. M. HALL

THE first Christmas Gift begat all the others. God gave us His best treasure—His Only Son—thereby setting us the most magnificent example of giving.

God gave Himself. If we do not give ourselves with our gifts, they are nothing worth:

> "Who gives himself with his alms feeds three,
> Himself, his hungering neighbor, and Me."

The way to get ready for Christmas is to ask God to pour into our hearts a love for Him, greatest of all, and a love for our neighbor as great as that which we have for ourselves. Inspired by this love, then let us plan and work and devise the outward and visible signs of it—the material gifts.

"The secret of being greatly beloved is greatly to love." Love is the Gift of gifts. When once we get into the spirit of giving, there are thousands of ways which cost no money, by which we can enrich our friends.

In our families, with the gold coin of self-control, we can purchase for our dearest and best, a peace and contentment and gladness of heart which our uncontrolled tempers would drive far away.

If we have the habit of nagging and criticizing, we can bind it hand and foot, put it in a bag with some stones, and drown it like a cat, and take to our hearts instead the spirit of Humility, which will teach us that we, too, need to be borne with.

We can brighten every common day by deliberately looking for things to commend, instead of constantly picking out things to condemn. There is no more effective way to improve a child, for instance, than by commending its right actions.

Sympathy is something that springs up in us with our own need of it. Every time we need it, then, let us take care that we lay by a store for someone else.

Let us remember that our Blessed Lord comes to us *in everyone*. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." On Christmas Day we may see many people; we may see only a few; but out of the eyes of each one our Lord will be looking to us for love. We can at least give Him a smile of sympathy and good cheer.

And finally, on Christmas morning, when everybody is wishing everybody else "Merry Christmas," and we have done all we can to bring gladness into some hearts, let us offer ourselves—our souls and bodies—to our Father in Heaven for *His* especial Christmas gift, and take care that each of our hearts is a manger, rude though it may be, prepared for the Saviour of the World; and not an inn, where there was no room for Him. Then what a wonderful Christmas we shall all have!

THE WISDOM of God and the power of God has undertaken our deliverance and in order to accomplish it seeks no alliance with the wisdom, the wealth, the nobility of earth, but intelligently takes the lowest place as that best adapted for carrying out his purposes of love and grace. Have we learned this lesson? Are we willing to learn it? "As the Father hath sent Me into the world, even so send I you." Or are we going to repeat that oft-made experiment —which always has failed and always must fail—of trying to improve upon God's plan? The poverty and weakness of apostolic missions necessitated reliance on God alone, and issued in wondrous success.—*The Church News.*

Pompeii and Its Environs: A Study

By the Rt. Rev. JAMES H. VAN BUREN, D.D., Retired Bishop of Porto Rico

I STOOD at my window in Naples early one morning in May. Far away to the left loomed Vesuvius, half concealed in cloud, while, spreading over the intervening hillside and plain, the city, sometimes called "Lazy Naples," *otiosa Napoli,* and sometimes *Neapolis Parthenopœa,* the new city of Parthenope, in distinction from an older one, said to have been founded by the same interesting personage; and commonly commended in the hysterical advice to "see Naples and die," was waking to a new day of teeming, swarming, vociferous life.

Over the bosom of the incomparable bay there hung a dreamy mist, like a memory of the vanished shadows of the night, through whose soft folds, as through a veil, I could catch flashing glimpses of the dancing waves, with here and there the fishermen's sails touched into prismatic color as they caught the glory of the dawn. Directly opposite, remote, like a cloud

NAPLES

of deeper blue resting on the azure sea, lay Capri, of which, when I sailed beneath the majesty of its overhanging rocks, saw its Blue Grotto and its dizzy heights, and climbed the steep road that leads to Anacapri, I felt within myself that I had not known that God had made anything on earth so beautiful as Capri, nor anything so nearly resembling that conception of Him which we sing in the words, "A mighty fortress is our God."

To the left of Capri, as I looked from my window I saw the mountains that guard at their base the clinging little town of Sorrento, where they dance the Tarantella and beautify their dwelling places with vines and camellias and roses.

Beginning with Capri on the south, and tracing the curve of the shore, it is surprising to think how many points of interest are here threaded like pearls, to adorn the neck of that siren perhaps, who is alleged to have founded the original city of Naples. Capri, Sorrento, Castellamare, Pompeii, Herculaneum, Vesuvius, Naples, Posillipo—that charming little suburb built of castles and terraces down to the water's edge; the semi-active volcano, called Solfatara, where the hollow ground echoes beneath your feet and where thick clouds of sulphurous smoke respond to the blazing newspaper which your guide waves above some crevice in the soil; the great amphitheatre, where you may wander alone and imagine the gladiatorial scenes of combat that have been enacted there in the presence of the thousands of shouting spectators long since silent in the dust. Not far from here is Cumae, the home of the Sybil; the Lake of Avernus, where Virgil locates the gate of Hell, at the mouth of the river Styx; the Temple of Serapis, more sordid and shabby, it seemed to me, than a respectable ruin need be. And then Pozzuoli, the Puteoli of the Book of the Acts, where St. Paul landed and stayed a week on his way to Rome. And from here to Baiae and the point of Misenum, where Pliny the elder witnessed the destruction of Pompeii, which Pliny the younger has described in the only account given by an eye-witness, the shore is strewn with the ruins of temples, villas, and many-columned reservoirs.

It was of these shores that Statius, the Roman poet, born in Naples, wrote to his wife in verses describing the attractions of the region which he would have her exchange for the hardships and dangers of Rome, an enchanting and enchanted land, he tells her, "where all united to lend life charm, where the summers are cool and the winters mild, where the sea comes peacefully to die upon those shores which it caresses."

Truly, one can hardly look, as I did that morning in May, upon such scenes as these, without feeling how finely it has been said that "Every cultivated person must have two countries, his native land and Italy."

We went that day to Pompeii. By train from Naples you rattle through a wilderness of railway shops gradually becoming more scattered, with occasional glimpses of the bay on your right, flashing between the houses, out into a more open country of olive yards, fig trees, and vineyards, past an occasional modern village or ancient ruin, and alight at the station of Pompeii in fifty minutes; partake of refreshment at the Swiss restaurant, cross the Stabian road, purchase your ticket of admission, and enter the gateway that leads through an avenue beautiful with flowering plants and shrubs, and stand looking upon the excavated portions of a city that has been buried for nearly nineteen hundred years.

You may have read much of Pompeii; its frescoes and

POMPEII. A BAKERY

POMPEII. HOUSE OF THE VETII

POMPEII. THE STABIAN WAY

POMPEII. TEMPLE OF APOLLO

POMPEII. STREET OF THE TOMBS, OUTSIDE THE HERCULANEUM GATE

POMPEII. LARGE THEATRE

statues and painted columns may have been familiar to you all your life. You may have longed for the day when you should see with your own eyes its exhumed treasures of art, adornment or utility. You may have pored over its pictured reproductions in many a volume devoted to descriptions of the life that once surged along these empty streets that now echo to your voice or stretch away unresponsive to your tread. You may have lived over again in the pages of Bulwer, the *Last Days of Pompeii*. Or you may have come here with no motive higher than a tourist's idle curiosity; your first impression will be that of irresistible melancholy. Sadness will steal over you like a shadow from the ever-threatening Vesuvius, a sadness as difficult to analyse as to put away. You find yourself oppressed with the sense of the Immutable, the recall of the Irrevocable, the resurrection of the Irretrievable. The wheels of time have reversed their action, and you stand, a twentieth-century witness of an immortal first-century fact; a humble, insignificant pilgrim in the council chamber of a revived, accusing, questioning, imperious Past.

Shadowy forms seem to people the streets, or lounge in the doorways, or look with languid, wanton, or half-curious eyes upon you as you seek the inner spaces of some empty temple, forum, or dwelling house. In fancy you feel the passing of some stately togaed form, and catch your breath to listen while the chattering throng hurries to the market or the theatre. You half see and wholly reconstruct the shapes of Arbaces, Glaucus, and the Witch. You involuntarily make way for groping Nydia, the blind flower-girl, and watch with amused glance yonder mischief-loving urchin as he stealthily writes or sketches in chalk the inscription or the caricature you have just been studying on yonder wall, where, among the many *graffiti*, it has lasted nearly nineteen centuries.

It seems as though you had found and placed in position on the phonograph of time, a record, from whose revolving disc the life that was buried here is talking to you! And this is your second impression; the impression that Pompeii has a message which it is ready to impart to him that hath an eye to see or an ear to hear, a message of surprising clearness and fidelity, a message of what the world was like and of what the conditions were when "the Day-spring" came "to give light to them that sat in darkness and in the shadow of death."

And everything in Pompeii contributes to the fulness of that message. Are you struck with the rectangular plan of the streets? It is the witness to the fact that the city was six hundred years old when sudden death overtook and entombed it. The Oscans, an ancient Italian race, lived here first and laid out, as was their custom, two streets, or roads, the *Cardo* and the *Decumanos Major* intersecting at right angles. Other streets, more or less parallel to these, divided the town into nine wards, as we should say, but which the inhabitants called *regiones;* and each block they called an *insula.*

Have you noticed how small the buildings seem? That is an illusion, due to the plaster and roof and upper stories having fallen. Exact measurements will convince you that these were no toy houses; but still the illusion persists, and you can hardly divest yourself of the feeling that life must have been planned on a diminutive scale, even though you discover that the city possessed temples and public buildings of a magnificence out of all proportion to its size.

CAPRI: WITH VIEW OF ANACAPRI

Have you observed how few windows and doors these dwellings possessed? That is because the Pompeiian's house was his castle, where he sought retirement, seclusion, rest, and all the comforts of a home. His life, his treasures, his paintings, his statues, and his household gods were within, and he was preëminently domestic, a home-lover and a home-body.

Speaking of the *graffiti* or inscriptions that are so abundant; some of them are extremely curious and suggestive. Many of them are political, giving in large red letters the names of candidates for election to office together with the words: *"Rogat ut faveat,"* "Your vote is desired," or with the mystic letters, "O. V. F.," meaning *"Oro vos faciatis,"* "I beg you to do it." The inscriptions are almost exclusively in Latin, that being the common idiom of poor as well as of rich. Professor Gaston Boissier, of the French Academy, to whose thoughtful work I am much indebted, says:

"Children who chalk their jokes on the walls, young folk addressing a salutation to their mistresses, idlers who celebrate their favorite gladiator on leaving the public games, and frequenters of

POMPEII. A DYEHOUSE

POMPEII. ALTAR IN THE COURT OF THE TEMPLE OF VESPASIAN

POMPEII. FORTUNE STREET

POMPEII. HOUSE OF THE HANGING BALCONY

POMPEII. TEMPLE OF ISIS

POMPEII. VAT ROOM OF TANNERY, NEAR STABIAN GATE

taverns or of questionable resorts who want to describe their impressions, do it in Latin almost exclusively, Oscan and Greek being always the exception" (*Rome and Pompeii*, p. 414).

From these inscriptions it is evident, as he further points out, that while "the masterpieces of Greek literature are not unknown at Pompeii, Roman literature is still more current there. Cicero is sufficiently read for him to be parodied, while Propertius, Ovid, and even Lucretius are quoted continually. But it is especially the *Æneid* of Virgil that appears to have been the pleasure and the study of all. . . . What well shows this is that inscriptions scribbled upon the walls, which can only be the work of school-boys or men of the people, often contain verses of it. It was known by heart, people loved to quote it, and even the unlettered had some acquaintance with it."

Nevertheless when one examines the paintings which adorned the inside of the Pompeian dwellings, and the statues that were found there, it is evident that the people had absorbed the Greek art and that they cherished its outward and visible expression. Doubtless this was due in part to the joyousness of the Greek, which appealed to the heart of a pleasure-loving people, and partly also to the scarcity and meagreness of Roman art, mostly borrowed at that, from the Greek abundance.

Yet Pompeii was essentially a Roman and not a Greek city. It was, at the time of the eruption which buried it, on the twenty-third of August, or, as some say, the twenty-third of November, A. D. 79, a walled town of a hexagonal oval shape, its perimeter being about two and one-sixth miles, and contained a population estimated at from 20,000 to 30,000 souls. There were eight gates, piercing its walls, each opening upon roads which led to the places indicated by the names of the gates. The story of the sentry who met his death while keeping his post at one of these gates, is not authentic, though Bulwer gives it credence. (*Last Days of Pompeii*, Bk. v., Chap. vi.)

Doubtless you have been impressed by a certain appearance of newness in the buildings. This is due to the circumstance that the city was still in process of reconstruction, modernization, and repairing after the destructive earthquake which had wrought great havoc here sixteen years before.

The oft-told story of the eruption need not be recounted here, nor can any catalogue be attempted of the discoveries already made, or being made in the excavations now in progress under government auspices. To these latter the public is not admitted; but there is instruction enough to satisfy, and to inspire patient waiting until official reports are published. Nearly half the city has been excavated, and we wander at will amid its various features, and later, in the museum near the entrance, or in that at Naples, we may study and meditate and reconstruct the provincial life that St. Paul saw, as he journeyed to Rome.

"The people of Pompeii," says Boissier, "excel all others in their determination not to look on any displeasing object. They possess fine mosaics, brilliant stuccoes, and incrustations of marble on which their eyes may repose with pleasure. The fatiguing glare of the white stones has everywhere been softened by pleasing tints. The walls are painted grey or black, the columns toned with yellow or red. Along the cornices run graceful arabesques, composed of intertwining flowers, mingled at times with birds that never existed or landscapes which have nowhere been seen. These aimless fancies please the eye and do not tire the mind. Now and then, upon some larger panel, a mythological scene, painted unpretentiously and in broad strokes, recalls to the master some *chef d'oeuvre* of antique art, and enables him to enjoy it from memory. Occasionally this humble citizen is so fortunate as to possess a bronze imitation of one of the finest works of Greek sculpture—a dancing satyr, a fighting athlete, a god, a goddess, a cithern player, etc. He knows its worth, he understands its beauty, and has it placed on a pedestal in his atrium or peristyle, to greet it with a look each time he passes out or enters in. Those rich Pompeians were a happy folk" (*Archæological Rambles*, p. 369).

In the predominance of mythological paintings which adorned their walls, of which Helbig gives 1,400 out of the 1,968 classified and catalogued by him, one forms the impression that, according to his light, the Pompeian was of a religious turn. It was a "coquettish and voluptuous town," but there is reason to believe that it had been visited by Christians, whether we accept or reject the account which Bulwer gives. Among the *graffiti* was found a word written with charcoal on a white wall, and that word is thought to be *Christianus*. Who knows but that St. Paul may have taken one of the seven days of his visit, to come from Puteoli and to speak in this miniature Athens, immortal words like those to which a Greek Pompeii listened on Mars Hill? There would have been little difference between the two receptions his utterance would receive. But it is a moving thought to recall the fact that either he or some other of the apostolic days once walked amid these people and added the gospel of immortality to their inadequate conception of life. The Fathers of the Church have told how mythology owed its many partisans to the fact that it "took possession of them in their cradles, and almost before their birth." *Omnes idololatria obstetrice nascimur*, says Tertullian. The walls of the houses at Pompeii attest the truth of his words.

That the citizens of that town were grossly immoral, sensual, and shameless in their vices, was doubtless largely due to their imitation of the corrupt life of the gods and heroes whom they adored, as they saw that life depicted, and as we see it in the wall pictures preserved by the volcanic dust and ashes that fell from Vesuvius and were fused with the rain, baked by the sun, and made the preservative of what they covered, while the centuries rolled away.

As the excavations progress, there will doubtless be given a fuller understanding of the life of the plainer and poorer people. For it seems that the portions already exhumed must have been the homes of the wealthy as well as the public buildings, theatres, forums, and temples. Yet there are not wanting evidences of the crafts, professions, and manufactures that flourished here, and of the mercantile habits of the people. A bakery with its ovens and grinding machines, a dye house with its vats, a tavern complete, a physician's office with its surgery—these are among the objects that fairly startle you as you come upon them and feel the nearness of those workers as their ghostly figures seem to be breathing and toiling about you.

But you will study Pompeii even better in the museum at Naples than you can on the spot. For there is gathered and guarded there such marvellous wealth of recovered treasure and of long-buried life as passes belief. Here are numberless paintings, statues, and sculptured forms, copies and reproductions, in many instances, of Greek masterpieces, such as the bronze copy of Praxiteles' Dancing Faun, a modern copy of which you saw on the pedestal in the *impluvium* as you stood in the *atrium* at Pompeii, and thought of Hawthorne's immortal story of Donatello, in the pages of *The Marble Faun*.

Vases and tumblers, pitchers and plates, of glass, are there, as fresh and beautiful as though they were waiting for use in a banquet or at the daily table. Door-knockers, and hinges, coins, gems, toilet articles, necklaces and bracelets, swords, surgical instruments, daggers, kitchen utensils, table cutlery, jars, stoves of sheet-iron with hot water attachments, lamps and plumbers' fixtures, are there in astonishing profusion. I even saw what passed for tickets of admission to the theatre, little cubes they were of stone or metal, differing in their inscriptions according as they served for admission to varying degrees of desirability in the location of seats.

Nor are there wanting the more perishable articles of that far away time with which this richly stored museum brings you face to face. There I saw cakes, eggs, fish, raisins, and loaves of bread, all turned to charcoal but unmistakable in form. I know of nothing that makes such an impression on the spectator as these common articles of daily use and consumption, nothing that brings the life of Pompeii so vividly home to him who by their aid can visualize the human beings for whose common daily needs they were intended. To see a loaf of bread that was made when St. John was Bishop of Ephesus seems almost like seeing St. John himself; a loaf of bread that is older than the canon of the New Testament!

There is a line of speculation suggested by one's study of Pompeii which may not unprofitably bring our thoughts to a close. It is the question of comparisons. Was the life of that unchristian day lived on a moral plane that was any lower than the life which is reflected in the pages of Shakespeare, after fifteen centuries of Christian influence had slowly rolled away? Do men and women live on a higher plane of conduct and character to-day than they did when Cicero had his villa near the Herculaneum gate of Pompeii? Some do, no doubt, but some did then. It is hard to say, and there are not wanting those who will answer in the negative, for some count Christianity a failure! But a fair-minded disciple of Christ may stand fearless amid the desolation of Pompeii and echo the words St. Paul wrote, to silence and to convince, to inspire and to encourage: "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power

of God, and the wisdom of God." The triumph of righteousness is still largely potential. The motives of human life and conduct are often more deeply hidden and more elusive than the secrets of Pompeii. And the harvest of the word we sow is in the keeping of Him with whom "a thousand years are as one day, and one day as a thousand years."

MEETING OF THE GENERAL BOARD OF RELIGIOUS EDUCATION

A NEW stage in developing the teaching power of the Church was initiated when the General Board of Religious Education held its meeting in New York, Tuesday, December 9th. For many years the General Convention has directed the expression of the educational life of the Church through three channels: the Joint Commission on the Status of Theological Education, the Joint Committee on Christian Education, and the General Board of Religious Education (the outgrowth of the Joint Commission on Sunday School Instruction). At the last Convention it was decided to harmonize all these interests by enlarging the scope of Canon 55, thereby creating a General Board of Religious Education in fact.

The meeting opened with intercessions in the chapel of the Church Missions House. The business sessions were held in the headquarters of the General Board of Religious Education. As the Presiding Bishop was unable to be present, the Rt. Rev. Ethelbert Talbot, D.D., was chosen chairman. The following members were present: Rt. Rev. Drs. Ethelbert Talbot, Edwin S. Lines, Edward M. Parker; Rev. Drs. Mercer P. Logan, William M. Groton, Charles H. Boynton; Rev. Messrs. James Wise, Carlton P. Mills, Charles H. Young, Llewellyn N. Caley, Anson P. Stokes; Messrs. Wm. Fellowes Morgan, Robert H. Gardiner, George Wharton Pepper; and the general secretary, Rev. William E. Gardner. Members absent were: Rt. Rev. Drs. Charles P. Anderson, Thomas F. Gailor, Chauncey B. Brewster, Franklin A. McElwain; Professor Carl R. Fish, and Rev. Edward L. Parsons.

As the General Convention had enlarged and radically changed the scope of the work of the Board by revising Canon 55, the general secretary presented his resignation, which was accepted. This action was immediately followed by his reëlection. The resignation of the Rt. Rev. C. B. Brewster, D.D., was received and accepted with regret. The Rev. Lester Bradner, Ph.D., was elected to fill the vacancy. The Rev. Charles H. Boynton was elected secretary and Mr. Wm. Fellowes Morgan, treasurer.

Having completed its organization, the Board addressed itself to the question of the best methods to be followed in pursuing its work. After discussion it was voted to form at this time two departments: the first to be called the Department of Parochial Education through the Sunday school and other agencies, and the second the Department of Collegiate Education. Each department was constituted with eight members of the Board, the general secretary, and a salaried director, who could be chosen from within or without the Board. Each department when organized was authorized to appoint under the title of "Councillors to the Board" such persons of special capacity as the department deemed necessary to its work.

As the result of this organization, the following were elected members of the Department of Parochial Education through the Sunday school and other agencies: Rt. Rev. Ethelbert Talbot, D.D., Rev. Drs. C. H. Boynton, M. P. Logan; Rev. Messrs. L. N. Caley, C. P. Mills, James Wise, C. H. Young; Mr. W. F. Morgan, and the general secretary. Later in the meeting, the Rev. Lester Bradner, Ph.D., was elected director of this Department.

The Department of Collegiate Education was organized with the following members: Rt. Rev. Drs. T. F. Gailor, C. P. Anderson, F. A. McElwain; Rev. Messrs. Stokes and Parsons, Professor Fish, Messrs. Pepper and Gardiner, and the general secretary. The nomination and election of a director was postponed to a later meeting.

The Board took definite action by which all of the work that had been carried on by the General Board up to the present meeting should be carefully conserved, and such as was unfinished should be passed over to the Department of Parochial Education through the Sunday school and other agencies.

A special committee to consider the wisdom of forming a Department of Secondary Education was appointed, consisting of the Rt. Rev. E. M. Parker, D.D., Rev. M. P. Logan, D.D., and the general secretary. Because of the paramount importance of theological education and the complexity of the question, Dean Groton, Bishop Lines, and Mr. Geo. W. Pepper, were appointed a committee with power to add to their numbers, to report to the next meeting upon the organization of that Department.

The treasurer's report showed that during the year $9,400 had been contributed for the work of the Board. The financial policy has emphasized the importance of each diocese recognizing and fulfilling its share in the educational work that was carried on for the benefit of the whole Church. Fifty-nine dioceses have responded to the call of the Board and paid all or part of a suggested apportionment. All but fourteen dioceses have in convention or council passed a vote of confidence in and support to the Board. Thus $8,700 have been given by dioceses and $700 by interested individuals. This policy has been maintained with the expectation that private subscriptions for educational extension could be more easily obtained after the general Church had manifested its desire for the Board by assuming the necessary expenses of organization. The report showed unpaid bills of $2,205, which amount, however, is more than covered by unpaid apportionments that have been promised.

A Finance committee, consisting of Rev. C. P. Mills and Messrs. W. F. Morgan, R. H. Gardiner, G. W. Pepper, and the general secretary, was appointed with power to formulate a budget, apportion the same to the Church, and appeal as permitted by canon 55 to the diocesan conventions and councils of the Church.

Besides the above, many minor actions were taken that had to do with increasing the efficiency of the Board's work.

It was voted, provided satisfactory arrangements could be made, to hold the next two meetings in Detroit, February 4th, and Richmond, April 29th.

THEY MADE LIGHT OF IT

By Zoar.

A DARK, rainy Sunday morning. The church stands wide open; the altar richly decorated with autumn foliage and flowers, is ready for the coming of the Master; the lights brightly burning seem to voice the invitation; "Come, for all things are ready"! But—where are the worshippers? Where are the loving, thankful children of the Father, hastening to welcome their Lord and Saviour, and to fall prostrate before Him in an ecstasy of thankful love? Where are they?

Three only have answered the gracious invitation, and as we kneel to receive the precious Body and Blood, as our lips touch the Cup, joy and sorrow mingle in our hearts in a strange way. Joy that we are called, chosen of God, to receive again the tokens of His infinite love; sorrow that we are alone; longings, that others would come and claim their share of the rich feast. A few drops only are in the cup, whereas we know that it might be, that it should be filled to overflowing.

Oh! The blindness of Christians to-day, content as they are, to starve spiritually in the midst of a land of plenty. What excuse will they give at that Day? "It was raining!" Oh! The pitifulness of a love afraid of rain! Is it love? Is it not rather a deep ignorance of the gift of God? Or, if it is not ignorance, if we know and yet do not come, the words of our Lord to the Pharisees acquire an awful, personal, meaning; "If ye were blind, ye should have no sin; but now ye say: We see; therefore your sin remaineth."

THE GREAT GIVER

IT IS WORTH remembering that Christmas is the birthday of Jesus, the man who never gave the world a dollar. He bestowed upon mankind not a solitary material gift. He carved no statue, painted no picture, wrote no poem, composed no song, fashioned no piece of jewelry, built no edifice, founded no city, erected no triumphal arch; but He stands in history as the great Giver. Silver and gold He had none, but such as He had he gave to men—the gentle touch of a sympathetic hand, the golden glow of a genial mind, the healing love of a generous heart, the bracing energy of a courageous spirit. St. Paul calls Him God's "Unspeakable Gift." The best thing God is able to give us is not gold or silver, or costly stones, but Himself.

It is when we give of the things of the spirit that we escape from the realm of embarrassments and burdens. Into a spiritualized Christmas we everyone can enter, the rich and the poor, the high and the low, the small and the great.

In preparing, then, our Christmas presents, let us get ready to give some of the things which Jesus gave. Along with the many gifts which have prices, let us give a few which are priceless. Let us give thought to someone who needs it, sympathy to someone who craves it, praise to someone who deserves it but does not get it, kindness to someone whom the world has overlooked, affection to someone who is starving for it, inspiration to someone who is fainting because of the lack of it. One's Christmas does not consist in the abundance of the things which he receives or gives away, but in the spirit of good will which fills his heart.—*Woman's Home Companion.*

OUR GREATEST glory consists not in never falling, but in rising every time we fall.—*Goldsmith.*

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

LIQUOR STATISTICS ANALYZED

SOMETIME ago I received a circular letter headed: "Official Figures Prove Failure of Prohibition." It was designed to show that the annual increase in per capita consumption of beer and whiskey is over five gallons in seventeen years. Here are the figures:

Fiscal Year	Population (Special estimate by Census Bur.)	Distilled Spirits (Gallons)	Per Capita Distilled Spirits (Gallons)	Fermented Liquors (Gallons)	Per Capita Fermented Liquors (Gallons)	Total Per Capita (Gallons)
1896	70,885,000	60,635,356.1	.86	1,110,609,038.00	15.66	16.52
1897	72,189,000	64,324,367.9	.89	1,067,115,914.00	14.78	15.67
1898	73,494,000	76,797,624.2	1.04	1,162,292,486.00	15.81	16.85
1899	74,799,000	82,322,363.3	1.10	1,134,014,534.00	15.16	16.26
1900	76,129,000	91,815,701.1	1.21	1,219,256,319.00	16.01	17.22
1901	77,747,000	97,534,139.5	1.25	1,256,029,418.00	16.15	17.40
1902	79,365,000	103,304,981.5	1.29	1,378,843,792.00	17.38	18.67
1903	80,983,000	112,788,168.0	1.40	1,446,172,630.00	17.85	19.25
1904	82,601,000	116,033,305.6	1.40	1,494,452,123.00	18.09	19.49
1905	84,219,000	115,994,857.5	1.38	1,533,245,740.00	18.20	19.58
1906	85,837,000	122,617,943.1	1.43	1,694,210,747.00	19.73	21.16
1907	87,455,000	134,031,066.7	1.53	1,814,929,441.00	20.75	22.28
1908	89,073,000	119,703,594.4	1.34	1,821,178,080.00	20.44	21.78
1909	90,691,000	114,693,578.2	1.27	1,745,408,407.00	19.24	20.51
1910	92,309,000	126,383,726.7	1.37	1,844,038,627.00	19.97	21.34
1911	93,927,000	132,058,636.5	1.40	1,962,263,937.50	20.89	22.29
1912	95,545,336	133,377,458.0	1.39	1,925,367,640.05	20.15	21.54

These figures were put out over the signature of the National Model License League (Louisville, Ky.), and I was naturally curious to ascertain from authoritative source if they were accurate. So I wrote to a personal friend in the Census Bureau, who has been there many years, and who had been in charge of one of the bureaus. In reply he said: "The figures are correct so far as I am able to check them. The population estimates are those generally used by the Census. The figures for distilled spirits are those given in the report of the Commissioner of Internal Revenue as the gallons of distilled spirits that have been withdrawn from bond and taxes paid thereon. The Internal Revenue report gives the quantity of beer and other fermented liquors similarly withdrawn from bond and taxed in barrels, but those figures are in substantial agreement with those given in the sheet which you send."

These figures, however, he pointed out, are like those relating to crime from year to year, and many other figures; they involve for their understanding some information other than is given in this table. My correspondent then proceeded to point out that quite a number of years ago a book was published in Great Britain for the purpose of showing that the free use of alcoholic liquors was a panacea for crime and its increase. It presented in a statistical form for nearly two hundred years the record of the consumption of alcoholic liquors in Great Britain and the record of crimes against property; and in a general way the figures showed that whenever the per capita consumption of liquor increased, the crimes against property decreased; and whenever the consumption of liquor per capita decreased, the crimes mentioned increased. The compiler of these figures thought there was a relation of cause and effect between these two; but there was no such relation, as the cause of both the increased consumption of alcoholic liquors and the decreased crime in certain years was the increased prosperity that permitted the working people to buy a greater amount of intoxicating liquors, and at the same time freed a large number from the temptation to steal and commit other offences against property. The reverse situation existed whenever the hard times decreased the purchasing power of the working people.

In a general way, this Census chief said, the same situation presents itself in this country and has been operative for the last fifty years. The purchasing power of our people has increased enormously, and that increase is shown primarily in the increased consumption of luxuries. The luxuries purchased vary with the individual and groups of individuals.

"The increased consumption which you note in the table marks the increased earning, and thus the increased spending power of the masses from the depressed time of 1896 to the present time. You note that the figures start from the depressed period of 1896. The increased consumption has therefore no direct relation to prohibitory laws or prohibitory legislation. To find or trace any effect of the prohibitory legislation and the agitation for temperance upon the consumption of alcoholic liquors, we should need to compare the consumption of other luxuries with that of alcohol. From 1896 to 1912 the tax on spirits increased from $80,670,071 to $156,391,487; that on fermented liquors, from $33,784,235 to $63,268,770. The figures do not give the revenue in the latter year quite double that in the earlier. In contrast the revenue from tobacco increased from $30,711,629 to $70,590,151, which is materially greater. While tobacco is not a complete index or standard of value, it gives some little hint or measure of the effect of the prohibition movement and the temperance agitation upon the consumption of alcoholic liquors. Taken as a standard, it would appear as if the increased consumption of alcoholic liquors of various kinds had been halted from 25 to 30 per cent. as compared with that of tobacco."

If we were to take the consumption of goods—canned fruits, vegetables, and everything of that kind, the luxuries of the table—one would find that the expenditure for these have increased in a far greater ratio than either alcohol or tobacco. In the same way if one should take the consumption of milk in our cities, one would find the same general fact. The improved status of labor, giving rise to an elevation of the general standard of living is the one great cause that is operating in all of these branches of human consumption, especially as they relate both to food and clothing; and hence it will be found that the increase in the expenditures of the American people for clothing has been very much greater than that for alcoholic liquors; showing that the standards of the people are slowly changing.

WORK OF THE METHODIST COMMISSION

The lines of work which the Methodist Social Service Commission are following are well worth our attention. They are making—

1. (a) A careful investigation as to the extent to which Methodist churches of cities are lined up with the associated charities;

(b) A systematic effort to bring all the churches that are not so related into active coöperation.

2. (a) The preparation of a classified list of the charities and movements for social betterment, public and private, in the city;

(b) The selection from this list of such as the federation can coöperate with, and an effort to bring into line the forces of the federation, and also, as far as possible, of the Church.

3. (a) A careful study of the foreign population of these cities, of the location of foreign communities, their needs of every sort, and how fully these needs are supplied.

(b) An effort to supply such needs as are not already met, by bringing this information before the stronger churches and before the missionary societies of the churches in a given city.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published.

THE RECEPTION OF FATHER KUBINYI

To the Editor of The Living Church:

IN your paper which reaches me to-day I find a long account of the reception of Father Kubinyi at St. James' Church last Tuesday. Your correspondent is mistaken in saying that that action is the result of advice given me by the House of Bishops. I assume entire responsibility for my action, having only the advice of my Standing Committee and the commendation of the two senior priests of the diocese in my support.

The House of Bishops is in no way involved in this matter.

Yours respectfully,

South Bend, Ind., December 11th. JOHN HAZEN WHITE, *Bishop of Michigan City.*

NEW LECTIONARY AND CANONS

To the Editor of The Living Church:

WILL you kindly permit me to inform the Church through you that the new Tables of Lessons authorized for use as alternates to those contained in the Prayer Book are ready for distribution. A copy will be sent postpaid to any clergyman who will indicate on a postal card his desire to receive it. Other copies will be sent postpaid to any address on receipt of twelve cents in stamps. It is a pamphlet of twenty pages in cover, in quarto form, legibly printed in clear type.

The Constitution and Canons, as revised at the General Convention, will be issued in advance of the Journal and will be mailed, immediately upon publication, to any address on receipt of forty cents in stamps or otherwise.

281 Fourth avenue, New York. HENRY ANSTICE, *Secretary.*

ST. POLYCARP AND THE KALENDAR

To the Editor of The Living Church:

I HAVE received that latest contribution to liturgical literature, *A Prayer Book Revised*, by an anonymous author, with a preface by the Bishop of Oxford; a work full of valuable suggestions. Permit me to say, however, that it is somewhat disconcerting, to find in the Kalendar, opposite February 23rd, "Polycarp, B. of Smyrna, M., 156." The Polycarp commemorated in Eastern Kalendars and Western martyrologies on February 23rd was a priest at Rome, who died about the year 300. He was a contemporary of St. Sebastian. St. Polycarp, Bishop of Smyrna, the disciple of St. John, who suffered martyrdom about the year 156, is commemorated by the Church on January 26th.

I hope you will pardon my calling attention to what is so evidently a mistake, in a work that is in other respects so very excellent.

Yours very truly,

WALTER S. FLEMING.

Church of St. Mary the Virgin, New York, December 9th.

CONFIRMATION OF ROMAN CATHOLICS

To the Editor of The Living Church:

I OCCASIONALLY read in your interesting publication, which is sent me by an old friend in U. S. A., that in certain confirmations some of the candidates have been Roman Catholics.

Is it possible that with some of these their Confirmation has been repeated in the American Church, or that they have not been confirmed by Roman Catholic Bishops while in that communion? One trusts care is taken that they have not been confirmed before. In fact the practice of Roman Catholics giving first Communion before Confirmation may cause some Roman Catholics to remain unconfirmed.

(Rev.) H. S. MILNER.

Elton Rectory, Stockton-on-Tees, England.

[There are some American Bishops who make a practice of reconfirming candidates from Roman Catholicism. The more common usage is formally to admit them, at the time of administering Confirmation to other candidates.—EDITOR L. C.]

THE APOCALYPTIC TEACHING OF OUR LORD

To the Editor of The Living Church:

IN an article entitled "Catholicism and Revolution," in your last issue, the Rev. Bernard Iddings Bell deals with Christ's Second Coming, and recalls that He "spoke as though His second coming in judgment were a matter of imminent importance," and since "this expectation . . . has not after all these years been fulfilled," there has arisen the necessity for "believers," Mr. Bell proceeds to say, "either" to "reject the divinity . . . of Christ . . . or else they must arrive at some explanation, some justification of such a procedure."

Mr. Bell thereupon "offers an explanation," the chief recommendation of which to him would seem to lie in his statement that it "has a very practical bearing upon certain . . . modern problems." This is a pious mode of exegesis but it has long been pressed out of acceptance by those of modern scholarship. And thankful may we be that it is so in this case, for who would care to be driven to believe with Mr. Bell that "It is within the range of possibility" that this definite prediction of an early Second Coming "was presented in the way it was" [this "way," mark you, having been to feed their actual hopes with a mirage] "because" [under its delusive stimulus] Christ "wished" His later followers "to have the strength" to contend against "the world's established orders and standards"! It takes on importance surely whether we are to depend our belief in our Lord's divinity, or in other words the determination whether we are to continue or cease to be Christians, upon the strength of any hypothesis quite so unstudied and quite so precarious as this.

I respectfully submit, Mr. Editor, that this will not do at all, and Mr. Bell surely has read Professor Mathews (whom he cites) to little effect if he has not acquired from that sound scholar a happier and stronger "explanation" than the foregoing.

"Verily, I say unto you, there be some here of them that stand by, which shall in no wise taste of death till they see the Kingdom of God come with power."

We must charge ourselves to accept it that this and equal sayings of our Lord contain, and directly foreshadow, fundamental realities. We must also remember that these were forecasts of divine facts—facts of a nature in whose likeness nothing had ever been supplied in the history of man. Having regard therefore to the minds and understandings of those directly addressed, it was unavoidable that the framework of thought and the images employed by our Lord should have been drawn, as scholars have discerned to have been the case, largely from those literary sources current at the time, which however, being of human (though not uninspired) authorship, were finite in vision, poetic in form, and but remotely adequate for real description of the spiritual dispensation and the manner of that Coming that our Lord was in the act of foretelling. The minds of His hearers were full of these things as they had been given to them by the authors of Daniel, "Enoch," and others. By use of such terms, Jesus was but giving His hearers permission to feed their minds in joy upon these images as symbolic of something surely to come, something of a nature however which, to be known, must become an experience, something of which therefore it would be futile in the meantime to attempt any nearer description.

There is no denying that the apostles truly took and preached these sayings of Jesus as literal predictions. And indeed this is not to be wondered at, taking into view the tremendous series of actualities which in so short a space had already entered into their experience—the Lord's Death, Resurrection, and Ascension, the descent of the Holy Ghost, and the ensuing experience with disciples and converts of His constant presence and guidance. Why should they not have eagerly conceived and looked for, as the next thing, a *literal* Coming on the Clouds of Heaven within their day?

So at least they began by preaching and hoping; but what do *we* see now as we look back? We are able to see clearly the developing disclosure of a momentous fact in history, to-wit, the type of *life* which arose in the communities to which they preached, the life which by faith and the Spirit "in Christ" was attained by those who thus at the same time, as they were taught, also at first awaited and prepared for the Coming. That precious thing and wonderful world-power, the Christian life and character, was being launched into the world.

Furthermore, we behold the concept of this "life" descriptively enlarging and more and more emphasized in the preaching of the apostles, and this life gradually and steadily became the dominating fact. The stress of attention slowly shifted to it, this process being coincided with by a progressive diminution in the preoccupation of believers' minds with the original apocalyptic imagery and by a like lapsing in their attitude of looking for any form of strictly literal fulfilment for it. Yet it must be insisted that in this life in Christ with all its power and its forthcoming effect upon mankind, there had come about an actual and a direct fulfilment or satisfaction in life-terms, of the prediction Jesus had made of His second coming. In the new life in Christ which was attained through repentance, faith, baptism, inspiration of the Holy Ghost, and the Lord's Supper,

in the sustenance thereof by assurance of forgiveness, salvation, and heaven, this assurance in turn being supported by the facts of Christ's Incarnation, Life, Death, and Resurrection—here, here, in this life, developed in experience among the early Christians, do we behold the glorious manifestation of the substance, the reality, of Christ's apocalyptic forecast of His wonderful return within the generation of some that heard Him! It was the Kingdom. By a more or less unconscious social process the human looking for the physical and spectacular coming became submerged and satisfied in an arrived and active set of living conditions—not a literal but more than a literal fulfilment of the imagery of the predictions—setting themselves historically over against them, and constituting a living warrant and a true view of the actuality of what Christ's meaning had been. You may watch in the New Testament the graded advance of this process wherein the stream of apocalypse meets, merges, and fulfils itself in the stream of life. Contrast the earlier and later Epistles of St. Paul.

It will be seen, I think, that in the foregoing these positive sayings of Christ have not been dissipated in any metaphysical solution, as has been so much the fashion, but there has been conceded to and found for them solid meaning and historical fulfilment.

The inspiring historical facts adduced by Mr. Bell are true and salutary, but for their explanation and emphasis it is not required to turn aside and annex a meaning to any of our Lord's sayings which would give Him a semblance of piously deluding His followers though for their own good—as a means of building up of moral strength or for any other purpose.

Respectfully yours,
Montclair, N. J., November 30th. L. Allyn Wight.

GOOD BYE

To the Editor of The Living Church:

I HATE to enter the discussion on the origin of "Good bye." But I have never been able to persuade myself that the derivation is from "God be with you." According to my notion and feeling it is a variant of "fare well" and means, "May 'good bide' you." May, the imperative, being unnecessary, and the dative redundent, there remains "Good bide." Now in Southern Maryland among a primitive speaking people, the phrase: "Come by" means come and stop or abide with us.

I am not doubting the piety of our ancestors in the language-forming period, but "Good by" as "God be with you" is a bit too abstract. The wish for the good to stop with one's friend is quite idiomatic to that age.

Baltimore, Md. Oscar Woodward Zeigler.

[The discussion of this subject is now at an end.—Editor L. C.]

OUR SAINTS

Those dear saints we see not,
Still, to us, are near;
Though they dwell in sunshine,
We, in shadow drear
Yet we are the children
Of one Father dear.

They, with footstep joyous,
Tread the streets of gold,
We, with lagging footfall,
Cross a lonesome wold,
Yet one Guide we follow,
Shepherd of one fold.

They are joyful, singing
One triumphant song,
"Minors in the carol"
Now, to us, belong,
Yet we'll win the battle,
By our faith made strong.

They, above, are waiting,
Watching us below,
Ever whispering "Courage!"
Keeping hearts aglow—
For one Lord—one Master—
They—and we—may know.

Helen Elizabeth Coolidge.

CHRISTMAS EVE

A multitude of angels cry
"We seek the Lord. O, where is He?"
And Gabriel forthwith replies:
"On earth this night the Lord Most High
Is born of Mary. On her knee
Behold, a helpless Babe He lies!"

Harriet Appleton Sprague.

LITERARY

NEW BOOKS FOR CHILDREN

Still another large group of books, the product of holiday activity, remains to be noticed. Beginning at those for young children, we have an attractive series of Bible stories with colored plates, being respectively the stories of *David* by H. L. Taylor, *Elijah and Elisha* by the same author, and *Daniel* by the Bishop of Springfield. Both in matter and in illustration these are attractive and useful books for the purpose. [Edwin S. Gorham.]

The Tippity-Flippitts by Edith B. Davidson is an animal story in which three small red foxes play the most interesting parts. The type is large, the outline drawings are original, and the colored plates, of which there are several, are fairly good. [Little, Brown & Co. 60 cents net.] Two other books of animal stories, described as Bedtime Story-Books, and written by Thornton W. Burgess, are, respectively *The Adventures of Reddy Fox* and *The Adventures of Johnny Chuck*. A fox in the first, and a pair of woodchucks in the second, furnish amusement that many children will enjoy. The illustrations are good. [Little, Brown & Co. Each 50 cents net.] An oblong book very attractively made is *A Story Garden for Little Children*, by Maud Lindsay. It is filled with short stories for little people, and with fairly drawn illustrations. There are in all twenty stories. [Lothrop, Lee & Shepard Co. $1.00 net; by mail $1.10.] Also of oblong form and rather thicker, but with fewer illustrations and a colored frontispiece, is another book of short stories entitled *Story Book Treasures*, by Clara Murray. [Little, Brown & Co. 75 cents net.] "Wonder Chapters" designate the eleven stages of *Mary Eliza's Wonder-Life*, a story about the make-believe things, by Mrs. Ozora S. Davis, which has no illustrations, but in which children who love fairy lore will be delighted. [Sherman, French & Co. $1.00.]

Little girls who are beginning to read will be glad to hear of two new books by Amy Brooks, who has so large a number of similar stories to her credit. One, the sixth volume in the series of Prue Books, is *Prue's Jolly Winter*. Little Prue continues her same happy existence, and has not begun to grow old, as unhappily do the characters of book serials so frequently. The other is *Dorothy Dainty's Vacation*, being the twelfth volume of Dorothy Dainty Series. The illustrations in both these are excellent, though rather few in number. [Lothrop, Lee & Shepard Co. Each $1.00.] Adorned with outline illustrations is *Our Little Pitchers*, a budget of true tales concerning the funny adventures of four children, by M. E. Maynard. These funny adventures will please many a child who searches for equally funny adventures on her own account. There is also a true Churchly strain through the volume, and if we mistake not, the author may be recognized as the daughter of the late Rev. Dr. F. C. Ewer. [The Nyvall Print, New York.]

Coming now to books that will please girls of ten to twelve and thereabouts, we have a bright story by Millicent Olmsted, entitled *Harmony Wins*, in which the child heroine is related to that brave patriot-spy, Nathan Hale. The historical strain however is not very pronounced. It is a very attractive book. [Lothrop, Lee & Shepard Co. $1.00.] So also is *Betty Tucker's Ambition*, being the second volume of Mother Tucker Books. Mother Tucker is fortunate in her seven active children, who have won their way to children's hearts through one volume, and will creep through still further in this second. [Lothrop, Lee & Shepard Co. $1.00.]

The novelty of a story in regard to colored children and intended for colored children is at hand in *Hazel*, by Mary White Ovington, author of *Half a Man*. It is no "story with a purpose" nor does it purport to raise, much less to solve, a problem; yet if any one can read it and not have the awful pathos of the life of our colored people bear down upon him anew as a terrible burden which we Americans must bear, he must be less than human. If we only understood! [Crisis Publishing Co., 26 Vesey St., New York. $1.00.]

Advancing still further toward old age, and coming to books for girls in their earlier teens, we find a stirring school story entitled *Peggy Stewart at School*, by Gabrielle E. Jackson. One feels however, that book characters for young children ought not to swear, or if they do, that the failing should not appear on the pages of the book, as it does in one or two instances in this volume. [Macmillan Co. $1.25.] Two reprints of older favorites by Susan Coolidge are entitled respectively *In the High Valley* and *Clover*. These are such books as the younger generation of mothers loved during their own early teens, and their children will love as well. They are included in the Katy-Did Series. [Little, Brown & Co. Each $1.50.] A still older stage of girls reaching the middle and later teens will enjoy *Jean Cabot in the British Isles*, the second volume of Jean Cabot Series, by Gertrude Fisher Scott. It is a college story, including as well a trip abroad, and incidentally bringing a good deal of English information to the reader. [Lothrop, Lee & Shepard Co. $1.00.]

Cow-girl life with all its excitement, is the first setting, which afterward changes to a fashionable apartment hotel in New York, and a school in the East, in *The Girl from Arizona*, by Nina Rhoades, which is said to be the author's best book. [Lothrop, Lee & Shepard Co. $1.00.] Finally, concluding the new books for girls, the many readers of the Pansy Books will be glad to receive *Four Mothers at Chautauqua*, by "Pansy"; in which the earlier Pansy girls, now grown up and with children of their own, form the leading characters about which the story revolves. The illustrations are largely half tones of Chautauqua scenes and characters, and there is a frontispiece picture of "Pansy," Isabella Macdonald Alden. [Lothrop, Lee & Shepard Co. $1.50.]

For younger boys and girls, eight to eleven and thereabouts, we have a new book entitled *Laddie, the Master of the House*, by Lily F. Wesselhoeft. It is a story of three Scotch collies, and of the children with whom they romped and whom they guarded. [Little, Brown & Co., $1.20.] *The Red House Children at Grafton*, the second volume of Little Red House Series, by Amanda M. Douglas, tells the story of eight children and their mother in the "Red House Family," with all the fun and frolic that go with so interesting a family. [Lothrop, Lee & Shepard Co., $1.00.] Two books of Children of Other Lands, containing not only pleasing stories, but also much valuable information as to those countries, are respectively *Colette in France*, by Etta Blaisdell McDonald [Little, Brown & Co., 60 cents] and *When I was a Boy in Greece*, by George Demetrios. [Lothrop, Lee & Shepard Co., 60 cents]. The first of these is the thirteenth volume in the Little People Everywhere Series, and the second is the fourth in the Children of Other Lands Series. A Norman peasant girl and a polished little product of Paris society are the chief characters of the first; while the second is a story told by one who has recently come from Macedonia, a protege of the artist, John Alfred Huybers, who has prepared his story for publication.

Of distinctive boys' books, *Uncle David's Boys*, by Edna A. Brown, will interest girls as well as boys, and is a charming story of child life without any grave excitement. [Lothrop, Lee & Shepard Co., $1.00.] We have two new books by James Otis, and one wonders whether the author can count his own books that have absorbed the interest of so many boys during an entire generation. These are respectiveiy *Boy Scouts in a Lumber Camp*, a story of a winter in northern Maine with hardships and determinations sufficient to overcome their difficulties; and a decidedly up-to-date story entitled *Airship Cruising from Silver Fox Farm*. What would Toby Tyler and his contemporaries, who first made Mr. Otis famous years ago, have thought of such possibilities as are related in this story of aeroplanes? [Thomas Y. Crowell & Co., the first volume $1.25, the second $1.50 postpaid.] A Lake Superior island with Indians and other attractive features is *The Silver Island of the Chippewa*, by D. Lange. Nature and woodcraft supply the background of many adventures. [Lothrop, Lee & Shepard Co., $1.00.] Two books of college life are, respectively, *The Half-Miler*, being the ninth volume of Phillips Exeter Series, by A. T. Dudley [Lothrop, Lee & Shepard Co., $1.25], in which athletics predominate, and *The Freshman Eight*, by Leslie W. Quirk, the second volume of the Wellworth College Series, which culminates in a race at the Pougkeepsie Regatta. [Little, Brown & Co., $1.20.]

Just as this hurried review of the new books of the season is closing, supplementary to those that have appeared in previous issues, there is received Dr. Cyrus Townsend Brady's new book for boys, dedicated to his own choir boys at the Church of the Ascension, Mount Vernon, N. Y. The title is *Bob Dashaway in the Frozen Seas*. It is a stirring tale of Arctic exploration, with ice floes and collision with them, with whales and other denizens of the North, with getting lost and getting rescued—just such a book as boys will devour with eagerness. [Dodd, Mead & Co., $1.25.]

On the side of historical stories is an addition to the War of 1812 Series, by Everett T. Tomlinson, entitled *The Boy Sailors of 1812*. Boys who delighted to observe the Perry anniversary last summer will be particularly interested in this work, in which Perry's memorable fleet plays a large part. [Lothrop, Lee & Shepard Co., $1.25.] For rather younger boys is *The Child's Book of American History*, by Albert T. Blaisdell and Francis K. Ball, in which historical narratives from Columbus to Old Abe are told without drawing upon fiction, and well illustrating the strength of the truth for the purpose of making an interesting story. [Little, Brown & Co., 75 cents.]

Boys who delight to work with their hands will profit and be pleased by *The Handy Boy*, a modern handy book of practical and profitable pastimes, by A. Neely Hall. There are nearly 600 illustrations and working drawings, all of which, with the plain explanations, help to introduce a boy to the simpler forms of wood-working, electrical and mechanical toy-making, scoutcraft, and other forms of indoor and outdoor handicraft. [Lothrop, Lee & Shepard Co., $1.60 net; by mail $1.82.]

In a recent notice of the new book by the Rev. Latta Griswold, *Deering at Princeton*, the author was spoken of as rector of St. George's School, Newport, R. I. Mr. Griswold is assistant master, not rector, in that school.

MISCELLANEOUS

The Summit of the Years. By John Burroughs. Houghton, Mifflin & Co. Price $1.15.

Another John Burroughs!

The author deprecates quite superfluously a possible verdict from his readers unfavorable to a new production of his pen, mostly written since his seventieth year. "Age cannot wither" the heart that is renewed by the fruitful renewals of nature, in which her faithful lover and friend is annually born again. It is hard to reconcile the long bearded, venerable figure of the author with the perennial joy which inspires these pages like that of the child; since "the world is so full of wonderful things." Mysterious as are the pains and struggles of animal life—the tooth and the claw—there is no such sense of moral confusion in its study as in that of the stress and strife of mankind. The whole drama, the epic, the tragedy, and the comedy pass before the eye with a certain restful content of inevitability.

In the thirteen nature essays, "The Animal Mind," "Untaught Wisdom," and "A Hay-barn Idyl" are especially ingenious and charming. The opening paper, "The Summit of the Years," is a rare spiritual autobiography. It is difficult to recall a self-revelation so frank, so patient, so pathetic. John Burroughs' clean and simple life, his reverent observation of nature, and his thirst for knowledge, are the elements of a kind of untechnical sanctity. It is very beautiful for those who have humbly tried to walk by faith yet more than by sight, to note that the latest mood of our dear old friend is no longer agnostic. He closes his *Summit of the Years* with a tribute which he now pays to the religious emotions, the sense of mystery and of the profound. It is with him yet a question, but a question the answer of which for him his disciples know well: "When the darkness falls, will the heavens indeed be unveiled—the unquenchable lights meet our gaze?" ERVING WINSLOW.

AN ART BOOK of beauty and value is *The Pictorial Life of Christ*, with 80 full-page reproductions from plastic models by D. Mastroianni, and the text by Ira Seymour Dodd. These models are among the finest of modern sculpture, and the series of Bible stories which have thus been moulded is one that tells the sacred narrative in such wise as has never been equaled in any series of sculpture. The half-tone illustrations, handsomely printed, give a good view of the originals. [Dodd, Mead & Co., $2.00 net.]

STORIES for adults of the thrilling days of the Civil War are gathered in a collection entitled *Gettysburg:* Stories of the Red Harvest and the Aftermath, by Elsie Singmaster. It consists of nine short stories that have appeared in the magazines in recent years, and in which the author's pen vividly depicts the scenes that will never be forgotten. [Houghton, Mifflin & Co., $1.00 net.]

NOVEL among cook books because limited to the preparation of dishes on a scale sufficient for two persons, and therefore appealing to the bride, and perhaps to the imagination of the bridegroom as well, is *A Table for Two*, by Eldene Davis. Here are hundreds of recipes, said to be distinctive and not to be found elsewhere, and all of them calculated to whet and satisfy the appetite of just two people. [Forbes & Co., Chicago, $1.00 net; by mail $1.10.]

RELIGIOUS

A LITTLE BOOK is at hand entitled *Jesus Said: Questions of life answered by the One who alone speaks with authority;* selected and arranged by Frances E. Lord. The contents are the actual recorded words of our Lord, with only sufficient context to show the occasion upon which they were uttered. The difficulty with such a volume is that it appears to convey the assumption that the words of our Lord may profitably be dissociated from the Gospel story as a whole, in such wise as to discredit the inspiration of the Holy Spirit upon the whole record, and therefore the proper use of the Bible as a whole. [Sherman, French & Co., Boston, price 75 cents net.]

A GUIDE to systematic daily reading of the Bible as an act of devotion is *Via Veritatis, notes for daily Bible reading*, edited by W. B. Trevelyan, M.A., warden of Liddon House, and J. E. Dawson, M.A., rector of Chislehurst, with a preface on the devotional use of the Bible by Charles Gore, D.D., Bishop of Oxford. The references to the suggested chapter or passage for the day appear at the head of the page, after which there are brief notes, verse by verse, on the text, each day being completed on a single page. The Sundays and week-days of the Christian year are taken for the time divisions. It appears not to be stated what Lectionary or other order is drawn upon for the arrangement of spiritual passages. [Longmans, Green & Co., New York, price $2.00 net; by mail $2.15.]

Woman's Work in the Church

Sarah S. Pratt, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

THE editor of this department acknowledges with deep gratification, the many expressions which have come to her, appreciative of the Triennial letters written to THE LIVING CHURCH. The use for which she destined those letters, as helps to Auxiliaries and individuals, has been widely fulfilled and she is amply compensated for any "hustling" she may have done in the preparation of them.

In one diocese the Archdeacon read the letters aloud to the assembled Auxiliary, instructing the secretary to write a letter of thanks, which, most charmingly, she did.

Another writes: "Everything was laid aside, during convention, until THE LIVING CHURCH had been read and digested, and how we did enjoy your vivid reporting! It made us see and hear with our own eyes and ears what you presented to us. Women like my sister and myself, in the little cities and villages, have been enlightened, interested, and enthused by these letters, making us eager and hopeful to do our little mite toward the great whole for the spread of Christ's Kingdom."

Another writes that she has found the convention numbers of THE LIVING CHURCH invaluable on account of the illustrations and the Triennial letters. But lest we become vain-glorious we will quote no more but speak of another communication of a different character.

"You will pardon my saying that I was reared to consider the Mid-West as somewhat—Well!—Just a little bit behind the civilization of the East," writes a Churchwoman, "and yet you refer, in a recent article, to women having a vote in parish meetings, sitting in diocesan councils, and having other privileges. I infer that this must be the custom in your diocese, and my traditional opinions are completely undermined. The diocese of Albany, the diocese of New York, has even recently voted against this extension of the parish vote to women. How did you manage it?"

Speaking for the Churchwomen of the state of Indiana, which comprises the dioceses of Michigan City and Indianapolis, our answer is that *"we"* did not manage it. Our foremothers managed it. When they sustained the infant Church in the old fever-and-ague days, when they sewed, and taught Sunday school, and rang the bell, and cleaned the church, and had donation parties for the rector's wife, they never dreamed they were ineligible. They were "the whole thing." If they had not voted at the parish meeting there would have been no parish meeting. Seven women took hold of one man in those days—especially in Church matters—and they were the doers of deeds and must needs have a strong voice in the arrangement of Church affairs. Perhaps they were not so indispensable in the East. In the canons of the diocese of Indianapolis, as in some adjoining, is found:

"The persons who may vote at parish meetings are all adult communicant members of the parish in regular standing, and all other adult persons who have been baptized and have been habitual worshippers at the public service of the parish." Also, to organize a mission. "It shall be competent for any number of adult persons not less than fifteen, of whom *four at least shall be men.*"

So this was probably the ratio of the sexes, four men to fifteen women. Truly that would have been a short-sighted measure which sought to suppress the voice of woman in the management of Church affairs. So there are compensations always.

THE SIX BRANCHES of the Auxiliary of Indianapolis are entertaining each other in turn. St. David's Auxiliary was hostess on December 9th, and the attraction offered was nothing less than a real and very live missionary, Mrs. Ann Torrence Standring, of the Church Training School, Soochow, China. Mrs. Standring is the daughter of the Rev. G. P. Torrence, rector of St. John's parish, Lafayette, Indiana, and the niece of the Rev. C. S. Sargent, St. David's parish, Indianapolis. As Miss Torrence, she went to China several years ago, and for a time was a member of Bishop Graves' family. She married the Rev. William Standring, a young priest of consecrated life and character, whose untimely death was a deep loss to the Church force. A daughter was born to the young widow and she has bravely carried on her work until this furlough has enabled her to see home and kindred once more.

It was with eager pleasure that the Auxiliaries listened to the vivid picture of her life. Her talk was logical, reasonable, and free from exaggerated enthusiasm. Her point was the showing of how worth while the work is, even though the progress be very slow. Mrs. Standring described in detail the principal Church schools, in some of which education is given in both Chinese and English, for which latter there is great demand. Religious instruction of the most thorough kind is an important part of the curriculum of these schools. "They know the Bible from cover to cover," the speaker said. The Slave Rescue, a philanthropy in which Mrs. Graves is deeply interested, was described as a place where mistreated slave-children might find a home and Christian care and teaching. Americans could not conceive the dreadful cruelty with which these children are treated, their bodies bearing marks of most hideous savagery. The speaker told of the preaching halls, where women and children gathered to hear Bible women, who might perhaps speak for two hours, with no one, seemingly, paying attention, but that one or two Chinese women might listen to every word, come again, and gradually become "Inquirers." The conversion of a native, she said, was a slow, careful process, involving several distinct steps. The old gods no longer satisfy the people and their shrines are neglected and moth-eaten. The Chinese hospitals are unlike our own in cheerfulness and sanitation. The beds are painted black, the mattress, or what serves as such, is dark blue, and the patient is wrapped in a blue quilt. There had been a prejudice against white beds, that being the color of mourning among this people, but some of the new hospitals are being fitted with white beds and bedding and the idea will ultimately be received.

When Mrs. Standring first went to China, she thought it strange that Evening Prayer was held at two in the afternoon. "I have felt the hot sun beating down on my neck," she said, "while we were singing 'The radiant morn has passed away,' and 'The day is past and gone,' but after discovering what the Sunday school was, I understood; for after the exhaustion of teaching several hours, it would have been impossible to have a service. Sunday schools were everywhere, in churches, in halls, in club rooms, in houses, for there must be separate schools for the heathen boys, the heathen girls, the Christian boys and girls, and the men and women also require separate teaching. Perhaps the most appealing part of this talk, was that in which Mrs. Standring spoke of the discouragement and pain felt by missionaries on returning home and finding how little the people know about them, or, apparently, care for them.

"We think of this great Auxiliary at home, as caring for us personally, knowing our names, and maybe being interested vitally in our personal work. We are your investment. If a man invests in a rubber plant in India, he reads a daily bulletin to know the state of affairs. We missionaries come home to find that you don't even know our names or our work; we are strangers to you. We *do* want your money, but we want your interest and your prayers to sustain us. The loneliness of the missionary is great. She needs to feed on the thought that the women at home care for her."

Mrs. Standring is an easy and magnetic talker, of fine physique and glowing with health and earnestness. We can imagine the influence she must wield in her chosen work. The Province of the Great Lakes (Bishop McCormick's happy suggestion) should feel grateful to be represented by her. Mrs. Standring will stay with her parents in Lafayette, until after the birthday of her little daughter, February 21st, when, in company with Deaconess Carlesen, of Japan, she will sail for the land and the work which she has learned to love.

WHAT MAY BE CALLED living memorials are coming more and more to be the outgrowth of a newer-interpreted Christ-

ianity. The time is near when honor and remembrance to those who have passed on, will express itself less often in marble monuments and more in multiform, thoughtful kindnesses.

Such a memorial is that undertaken by Mrs. F. F. Brown, of Rochester, N. Y., who, as a memorial to her mother, has begun the very difficult task of collecting the complete file of the *Spirit of Missions,* which she hopes to place in the Reynolds Reference Library, a gift for all time. When it is remembered that this venerable magazine began its life in 1836, the extent of Mrs. Brown's work may be realized. It was in conducting a study-class on Japan during last January that this plan first presented itself. The need of reference of a trustworthy nature and accessible to all, combined with some personal interests in Japan, the education of a young student learned of through Deaconess Ransom, led to a deep appreciation of the *Spirit of Missions.* It was found that for some sixteen years, two ladies had been collecting volumes of the magazine. These were in various places, and at last they "reposed, tied up and dusty, in the Reynolds Library, awaiting proper treatment." Mrs. Brown obtained the fifty volumes collected and has been able to add three more. She had visited Church and mission libraries innumerable and written ceaselessly all over the country, but still there is much lacking. So fine an idea should meet fruition and the list of needs may appeal to some one who can help. The volume of the year 1836 lacks all but January and March. The years 1837, 1842, are all missing, 1838 lacks all but July, August, October; 1839 lacks all but February and April; 1841 lacks all but February and April; 1840 lacks March, April, May, June; 1843 needs August; 1844 needs July, August; 1845 needs September, October, November, December; 1846 needs October, November; 1848 needs October; 1849 lacks January; 1851 lacks May, June, July, August; 1852 lacks September; 1853 needs September, October, November, December; 1863 needs May; 1864 needs September; 1866 needs May, July; 1867, June, August, September, October; 1868 needs April; 1870 needs January, March; 1872 needs February; 1873 needs March, April, May; 1883 needs March.

Mrs. Brown has some duplicates beginning with 1849, which she will be glad to exchange. She will be glad to buy any of the missing numbers, and inasmuch as the task is such an uncommon and laudable one, it is hoped that Churchwomen may interest themselves in its completion.

LET THE CLASSES and Auxiliaries which are studying China, joyfully remember that the name of the district of Wuhu (Bishop Huntington), has been changed to the district of Anking. The American countenance, even in the best regulated Auxiliaries, could not preserve its dignity under repeated mention of the district of Wuhu.

CHRISTMAS EVE AT THE BISHOP'S

BY THE BISHOP'S CHAPLAIN

"WE are going out to buy a few more gifts for the children; they must not feel the difference between this and former Christmases," announced the Bishop, as he and his wife departed, leaving his chaplain alone in the study.

A sudden tightening came to the chaplain's heart as he noted the determined cheeriness in his Bishop's voice. He understood that it was simply a blind for a heart that was aching with memories.

The Bishop had been a Bishop for only six months and his chaplain had been a chaplain for only the same length of time. Before then, the former had been a beloved rector for twenty years or more, and the latter had been his curate for the last five of them.

When the Bishop's chaplain was left in the solitude of the study, the pictures of past Christmases in the rectory rose before him in the blaze of the logfire. He could hear the choir-boys outside singing a carol to their rector and his family, and then he saw them tramping into the house with a gift of a cane, an umbrella, or a picture for their rector, and perhaps a book for the curate, which they bashfully presented before the rectory children served them with hot cocoa and doughnuts.

He could see the farmers tugging in a bag of potatoes, a barrel of apples, or bushel baskets of vegetables or nuts. He recalled one Christmas when three turkeys and a pair of ducks had been sent to the rectory.

There had never failed to come the richest, fruitiest mince-pie from a famous cook in the parish; a box of oranges from one of the vestrymen who was a wholesale fruit dealer; a side of bacon or a ham from a bookkeeper in a packing-house; a box of assorted canned goods from their parish treasurer, who was a grocer; a plant from the florist; a bottle of wine from the druggist. And then, for the children, what packages without number were left at the door-step "from Santa Claus." Dolls and toys and books, slippers, caps, and mittens knitted by the shut-ins whom the rector faithfully visited or to whom his wife sent occasional dainties or flowers. There had been silverware and table-linen from the Auxiliary women for their rector's wife, gifts of handiwork besides from many whose devotion and appreciation could only be manifested in personal labor; home-made molasses candy from the sexton and photographs of choir-boys in their vestments which always went into line on the library mantel.

How the hall would become chilled by the frequent opening of the door; but how their hearts would become warmed by the simple "Merry Christmas" greeting which came in with the Christmas Eve frostiness. That was as it had been last year; and tonight, how different was the quiet See House! The rector had been called to a higher office, that of a Bishop; but was it too high, the chaplain wondered, to be touched by human kindness? Of course he realized that a Bishop who has been in his diocese but six months cannot expect to receive the devotion he had as rector for twenty years. But he also realized that he had never thought, when a curate, to share his Christmas joy with his Bishop. Were all the clergy, he wondered, as thoughtless as he? Or were there some, laymen as well as clergy, who understand that a Bishop is just a very human man beneath the dignity of his office? A man whose heart is warmed by the love of his people, who can appreciate little favors and attentions fully as much as any rector, if not more so; a man who at Christmas never fails to remember some happy Christmases he spent in his rectory before his rank and office took him out of that sweet intercourse which exists between pastor and people?

"It is still early," murmured the chaplain, "and I too am going out, not to buy gifts for the children, but to buy a little tree just for the Bishop and his wife, and I shall trim it with as many of the gifts which they are missing this year as my purse can duplicate; for *my Bishop* shall have as Merry a Christmas as my *rector* ever had!"

THE CHRISTMAS WORKERS

CHRISTMAS is at hand, and an army of men and women are looking forward to the rush and weariness of the season with dismay and something very like hatred in their hearts. A mob of shoppers will confront them, eager and impatient, many of them to the last degree exacting and inconsiderate. Their working hours will be long and the air they breathe heavy and noisome; many of them will stand from early morning until far into the night under artificial light. Not only will the large shops be beseiged by an army of weary and often irritated shoppers, but every means of transportation will be taxed to the utmost; delivery and express wagons will be packed high, and a host of men and boys will do three months' work in three weeks; when Christmas morning dawns, weary thousands will greet it, not with joy, but with a sigh of relief that another season of body-racking work is past.

It is a bitter irony which has made the great festival of God's love for his children a shopping season of such intensity that those who buy and those who sell are alike brought to the verge of exhaustion, and that which ought to be an out-pouring of affection, a warm and tender expression of friendship, has become a carnival of hurried buying and selling, an occasion of enormous trade distribution. A day of joy and thanksgiving has become for many a day of exhausted brain and body; a day of weariness so debilitating that it makes any feeling of gratitude or sense of obligation to God for His great Gift a mockery.

That men and women should wish to remember their friends at Christmas is a normal expression of the love which the day commemorates. But they ought also to remember the hundreds of thousands who stand behind counters hour after hour, facing multitudes who do not realize the tax on strength they are making by compressing the work of a season into two or three weeks. Various organizations are making appeals to shoppers to make their purchases at once. We are urged to have consideration for those whose duty it is to "stand and wait" during the weeks between Thanksgiving and Christmas. Make your purchases at once; don't wait until the last week; don't make the beautiful festival a mockery to those whose welfare ought to be as dear to you as the welfare of your friends.

And do not compress into a single short season the kindness and helpfulness which ought to touch the whole year with the Christmas spirit.—*The Outlook.*

Church Kalendar

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Dec. 7—Second Sunday in Advent.
" 14—Third Sunday in Advent.
" 21—Fourth Sunday in Advent.
" 25—Christmas Day.
" 26—St. Stephen's Day.
" 27—St. John Evangelist Day.
" 28—Holy Innocents' Day.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rt. Rev. P. T. Rowe, D.D.
Rev. Hudson Stuck, D.D.
Miss Agnes Huntoon (in Department V).

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.
Rev. W. C. Brown, D.D.

CHINA

Rev. Arthur M. Sherman.

HANKOW

Dr. Mary V. Glenton.

SHANGHAI

Miss S. H. Reid.

JAPAN

KYOTO

Miss Leila Bull.

TOKYO

Deaconess V. D. Carlsen.
Rev. P. C. Daito (in Department V).

PHILIPPINE ISLANDS

Rev. E. A. Sibley (in Department V).

WORK AMONG MOUNTAIN PEOPLE

Rev. S. L. Tyson, of Sewanee.
Address: Bay Shore, N. Y.

Personal Mention

THE Rev. A. W. ARUNDEL D.D., formerly rector of Trinity Church, Pittsburgh, has taken up regular duty as a member of the clerical staff of St. George's Church, New York. Address, 207 East Sixteenth street.

THE Rev. CALEB BENHAM has resigned his charge at Wabasha, Minn., and, after Christmas, may be addressed at Hubbard, Minn.

THE Rev. RICHARD BRIGHT, sometime rector of St. Stephen's Church, Savannah, Pa., and later Archdeacon for work among colored people, has been transferred to the diocese of Pennsylvania, and his address is 2135 South Fifty-eighth street, Philadelphia, Pa.

THE address of the Rev. BRAYTON BYRON has been changed from 30 Park avenue, Rochester, N. Y., to the rectory of the Pro-Cathedral of the Nativity, South Bethlehem, Pa.

THE Rev. A. L. BYRON-CURTISS, for many years rector of St. Joseph's Church, Rome, N. Y., and who was obliged to resign because of a nervous breakdown, has entirely recovered, and has accepted a position on the clergy staff of Trinity Church, New York City.

THE address of the Rev. E. V. COLLINS has been changed from 383 East Seventeenth street to 599 East Seventh street, Flatbush, Brooklyn, N. Y.

THE Rev. DAVID PUGH GRIFFITH has been relieved of the charge of St. Andrew's Church, Shippensburg, Pa., and has accepted a call to St. Mary's Church, Williamsport, Pa., in the diocese of Harrisburg. He will begin his new work on the first of January.

THE Rev. A. M. HILDEBRAND, of the staff of the Episcopal City Missionary Society of New York City, who lately served as assistant chaplain at the Metropolitan Hospital, Blackwell's Island, has been appointed chaplain to Sea View Hospital and New York City Farm Colony, with residence at Sea View Hospital, to which place all correspondence may be addressed.

THE Rev. JOHN SCOTT MEREDITH has resigned St. Paul's Church, Salem, diocese of Southern Virginia, to accept the call to Christiansburg, and to some other churches.

THE Rev. GEORGE GRENVILLE MERRILL of Newport, R. I., has accepted a call to St. Paul's Church, Stockbridge, Mass., diocese of Western Massachusetts, and will begin his work there January 1st.

THE Rev. JAMES G. MYTHEN will spend the winter in Italy, and can be addressed care the American Express Company, Naples.

THE address of the Rt. Rev. JOHN MCKIM, D.D., is now 38 Tsukiji, Tokyo, Japan.

THE Rev. LEONARD BURBANK RICHARDS, rector of St. John's Church, Grand Haven, Mich., has accepted the call to become rector of the Church of the Incarnation, Atlanta, Ga., and has entered upon his new duties. His address is 263 Lee street.

THE Rev. W. H. WARD, formerly in charge of the work at International Falls, Minn., diocese of Duluth, has been appointed to the work of St. John's Church, Moorhead, Minn.

THE Rev. CHARLES T. WRIGHT of Albany, Georgia, has accepted the rectorship of Sewanee, Tenn., and is now in charge.

ORDINATIONS

DEACONS

MINNESOTA.—On Sunday, December 7th, the Suffragan Bishop of Minnesota ordained Mr. EUGENE C. PROSSER deacon, in the Church of the Holy Communion, St. Peter, Minn. The candidate was presented by his father, the Rev. J. W. Prosser, who also read the Litany. Bishop McElwain preached the sermon. Mr. Prosser has been appointed deacon in charge of the parish at St. Peter.

DEACONS AND PRIESTS

CHICAGO.—On the Third Sunday in Advent, December 14th, by the Suffragan Bishop, at St. Luke's Church, Evanston, to the diaconate, ROBERT PHILLIPS, of English birth and for some time a Methodist missionary in Alaska, who has for several months assisted at St. Barnabas' Church, Chicago; and to the priesthood the Rev. A. J. GLADSTONE DOWIE of St. Jude's mission, South Chicago, and the Rev. EDWARD S. WHITE, missionary at Libertyville. The sermon was preached by the Rev. George Craig Stewart.

PRIESTS

NORTH DAKOTA.—On Friday, December 5th, at Grace Church, Jamestown, N. D., the Rev. GRISWOLD BRAGAW was advanced to the priesthood by Bishop Mann. The presenter was the Rev. L. G. Moultrie of Valley City, and the sermon was preached by the Rev. J. K. Burleson, D.D., of Grand Forks. Twelve priests in attendance assisted in the laying on of hands.

MILWAUKEE.—At St. Alban's Church, Superior, Wis., on the Third Sunday in Advent the Bishop of Milwaukee ordained to the priesthood the Rev. JAMES JEFFERSON CRAWFORD. The candidate was presented by the rector of the parish, the Rev. M. W. Ross, who also preached the sermon. The Rev. Wm. F. Hood and the Rev. Edward S. Barkdull assisted in the service. Mr. Crawford will work under the rector of St. Alban's.

OHIO.—In St. Mark's Church, Toledo, on Tuesday, December 2nd, by the Rt. Rev. W. A. Leonard, D.D., acting for the Bishop of Southern Ohio, the Rev. AARON EDWARD JONES was advanced to the priesthood. The presenter was the Rev. Robert Harris, and the preacher the Rev. Edmund G. Mapes. These clergymen, with Rev. George Gunnell, Rev. L. E. Daniels, Rev. W. E. Gilliam, Rev. J. Broadwell, and Rev. Frederick Roberts, united in the laying on of hands. Mr. Jones will become curate in St. Mark's parish.

DIED

BEATTIE.—In Arlington, Mass., December 13, 1913, Mrs. ISABELLA BEATTIE, widow of the late Robert Beattie.

Funeral from St. John's Church, Arlington, December 16th, conducted by the Rev. W. H. Pettus. Interment in Mt. Pleasant cemetery, Arlington, Mass.

"A traveler resting for the night, on the way to the New Jerusalem."

KALTENBACH.—Entered into the joys of Paradise, and in full Communion with the Catholic Faith, December 11, 1913, NORMINE HARRINGTON KALTENBACH, priest, son of Sarah L. Kaltenbach and the late Henry G. Kaltenbach, at his home in Royersford, Pa.

"All things come of Thee, O Lord.
And of Thine own have we given Thee."
Jesu Mercy

MEAD.—In Norwalk, Conn., December 3, 1913, Mrs. FRED MEAD, sister of the late Mrs. W. S. Hayward, aged 64 years. Burial at Ridgefield, Conn.

PRATT.—On November 2nd, at Netherfield, Notts., England, BRIDGET PRATT, mother of the Rev. Arthur Pratt, aged 80 years.

On whose soul, sweet Jesu, have mercy!

SLATER.—Mr. ROBERT JAY SLATER, attorney-at-law, and who for many years served either as warden or vestryman of the Church of the Redeemer, Pendleton, Eastern Oregon, departed this life for the rest of Paradise on November 22, 1913, in the fifty-ninth year of his age. He leaves a widow, one married son, and two grown daughters to mourn his loss.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—MISCELLANEOUS

WANTED—Trained nurse for small hospital in an isolated village, for February 1st. Must be at least twenty-five, older preferred, and not over fond of society. An excellent position for one wishing light work and quiet home life. Address "M," care LIVING CHURCH, Milwaukee, Wis.

TEACHER—Wanted immediately a teacher of experience to instruct boys in modern languages in boys' school. University man preferred, single; good salary. Apply to RECTOR OF KEARNEY MILITARY ACADEMY, Kearney, Nebraska.

WANTED—Organist and Choirmaster for Trinity Cathedral, Cleveland. Address The Music Committee, THOMAS H. GEER, Chairman, 422 Leader-News Building, Cleveland, Ohio.

POSITIONS WANTED—MISCELLANEOUS

WANTED—Position as organist and choirmaster. Young man, concert organist, played at Festival Hall, St. Louis, as one of the World's eighty organists in 1904. Pupil of Alexandre Guilmant, Paris. Churchman. Desires position in large city church. Good reasons for change, best of references from present position. Address "CONCERT ORGANIST," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, young, unmarried, and Churchman. Have had five years experience with boy and mixed choirs. At present engaged, but desire change to another field. Address G MINOR, care LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN desires position as lay assistant in parish or school. Study under rector for Holy Orders. Excellent reader, earnest worker. Address "D. W., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST - CHOIRMASTER — Successful Teacher of Piano, desires location in Northwest. Churchman. Excellent references. Address, MAC, care LIVING CHURCH, Milwaukee, Wis.

WANTED—By Eastern Domestic School graduate, position as housekeeper or mother's helper in small family in southern California. Address "D. H." care LIVING CHURCH, Milwaukee, Wis.

ORGANIST with excellent testimonials, English and American, desires position. Devout Churchman. Address ERNEST D. LEACH, 7 Grafton street, Chevy Chase, Md.

CLERGYMAN'S SISTER desires position to nurse chronic invalid. Capable, experienced. "NURSE," 213 North State street, Painesville, Ohio.

CHOIR EXCHANGE AND EPISCOPAL CLERICAL REGISTRY

PARISHES needing a Rector, an Assistant, or an organist and choirmaster, please write to 147 East Fifteenth street, New York. Reliable candidates available always.

PARISH AND CHURCH

AUSTIN ORGANS. Four important large contracts for Episcopal churches in a few months: Grace Cathedral, San Francisco; four-manual for St. James', Richmond, Va.; Chapel of Intercession, New York, and the most recent, a large four manual for St. Paul's, Brooklyn, with gallery and sanctuary organs separated, both playable from gallery console, and smaller

organ with independent console. This is a very interesting tonal scheme. Literature on request. AUSTIN ORGAN CO., Hartford, Conn.

ALTAR and processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

FLORENTINE CHRISTMAS CARDS and calendars from 5c up. Also little bronze catacombe lamps, carbons and other Italian Christmas gifts. M. ZARA, 324 Hansberry st., Germantown, Pa.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes, Chapel, 121 West Ninety-first street, New York.

SEND 28 cents for sample copy of the Gold Cross Church Kalendar for 1914, with price list per dozen. YE CHURCH KALENDAR CO., 409 Forest avenue, Oak Park, Ill.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

WANTED.—By struggling mission church, the gift of a neat second-hand Sanctuary lamp. Address "A," care LIVING CHURCH, Milwaukee, Wis.

FOR SALE—Genuine Rose Beads, 75 cents a string up. MRS. HEWLETT, 359 W. Fifth avenue, Pomona, Cal.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING. — Cassocks (Boys from $2.50; Men's from $3). Surplices (Boy's from $1; Men's from $1.50). Suits and Clerical outfits. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London (and at Oxford) England.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, Roof Garden. Terms, $2.50 per week, including meals. Apply to the SISTER IN CHARGE.

NEW HOME FOR GIRLS

ST. ANNA'S, Ralston, Morris county, N. J. A Home for wayward girls, sixteen years old and upwards, under the care of Sisters of St. John Baptist. Address the SISTER IN CHARGE. Telephone 31 Mendham.

FOR RENT

SUMMERVILLE AMIDST THE PINES

TO RENT, two furnished cottages, dining room, parlor, kitchen, pantry, bath, two and three bedrooms, bed and table linen, blankets, kitchen utensils, china. Terms reasonable. References exchanged. E. P. GUERARD, Charleston, S. C.

CHILDREN'S FREE HOSPITAL

CHILDREN'S FREE HOSPITAL, Detroit, Mich., offers a two-and-one-half-year course for nurses. $6.00 a month allowed after probation period. Uniforms furnished by hospital. Graduates eligible for state registration. Apply to SUPERINTENDENT OF NURSES.

CHRISTMAS POST CARDS

We can supply proper Post Cards for Christmas with scriptural designs, and also with holly. Price $1.00 per hundred. Good for Sunday school distribution. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Nearly 1,400 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 300 missionaries abroad and 800 native clergy and other helpers—look to the Church's appointed agent,

THE BOARD OF MISSIONS

for all or part of their stipends.

Full particulars about the Church's Missions can be had from

THE SECRETARY,
281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

NOTICES

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 1625 Locust street, Philadelphia.

APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS

Legal Title, "General Clergy Relief Fund."

National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

Only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers.

669 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting Report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
Church House, Philadelphia.

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men.

The Brotherhood's aim for the year 1914 is the Threefold Endeavor.

1. A monthly Men's Communion in every Parish having a Brotherhood Chapter.
2. A Church Attendance Campaign covering the seasons of Advent and Lent, or some other definite period.
3. Men's Bible Classes, with the usual educational aim, also emphasizing the personal work part of social service.

The Brotherhood will welcome the coöperation of Churchmen generally.

BROTHERHOOD OF ST. ANDREW.
88 Broad street, Boston, Mass.

APPEAL

The ALL NIGHT MISSION, now in the third year of its career of service, during which it has sheltered over 75,000 men, fed over 45,000, and helped over 7,000 to a new start in life, *is in need of funds.*

This is a unique and practical rescue mission for men, which feeds the hungry and shelters the homeless. It is always open night and day. Through Mr. Dudley Tyng Upjohn, its President, and Treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery, Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

PUBLICATIONS

THE STUDY OF CHURCH HISTORY

We have many enquiries as to books for use in the study of Church History, both by individuals and classes. We are advising the following books to read, viz:

The Lineage of the American Catholic Church, by the late Bishop Grafton. 75 cents; by mail 85 cents. Illustrated.

How the Church was Reformed in England, by Gertrude Hollis. 60 cents; by mail 68 cents. This is just published, and is most excellent. Illustrated.

Everyman's History of the English Church, by the Rev. Percy Dearmer. Paper boards, 40 cents; cloth, gilt top, 80 cents. Postage 8 cents on either edition. Illustrated.

These books are suitable for adults and intelligent young people in their 'teens. The prices are all very reasonable, the style is very attractive, and will surely be read with interest by any one wishing information on the subject. It will dispel the "bogy" that "Henry VIII. founded the Church of England."

Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

TWO DAINTY CHRISTMAS BOOKS

Christmas Thoughts. By the Bishop of Ossony. Stiff board cover, silk paper, gold stamped. Price 60 cents; by mail 65 cents. Consists of seven devotional chapters, all on the Christmas theme, and very helpful, and cannot fail to please, as a gift, any Christian reader.

In Praise of Legend. By the Ven. E. E. Holmes, author of *The Meaning of the Months, The Days of the Week,* etc. Six color illustrations from water color paintings. White board cover, stamped in gold. Price 60 cents; by mail 64 cents.

Any book by Archdeacon Holmes will be eagerly welcomed; and the dainty style of binding and illustrating makes it one of the prettiest little books of the season as a Christmas gift. Both of the above are made by Mowbray, and sold in this country by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee Wis.]

FROM THE AUTHOR.

God's Two Witnesses and their Search for a Christ. Told by Joseph Caroll and set down by Frank R. Brunswick. Price $1.00 postpaid.

Behind the Curtain. By L'Abbe de Lacroix (Victor von Kubinyi).

The Secrets of Success. For Boys and Young Men. By B. J. Kendall, M.D., author of *The Parents' Guide in Sex Problems from Five to Seventy-five.* Price, paper, 25 cents; cloth, 50 cents.

THE YOUNG CHURCHMAN CO. Milwaukee, Wis.

Women of the Cell and Cloister. By Ethel Rolt-Wheeler. With twelve illustrations. Price $1.50 net; by mail $1.60.

JOHN R. MOTT. 124 East Twenty-eighth Street, New York.

The Continuation Committee Conferences in Asia 1912-1913. A Brief Account of the Conferences together with their Findings and Lists of Members.

CHRISTIAN LITERATURE PRESS. New York.

The Gospel of our Lord and Saviour Jesus Christ. Being all of His Words as Recorded in the Gospels of Matthew, Mark, Luke, and John. Arranged according to subjects for ready reference and practical use. Prices: full leather, $1.00 net; cloth, 50 cents net.

FREDERICK WARNE & CO. New York.

Our National Church. By Lord Robert Cecil, K.C., M.P., and the Rev. H. J. Clayton, special lecturer to the Central Church Committee. Price 50 cents net.

CRISIS PUBLISHING CO. New York.

Hazel. By Mary White Ovington, author of *Half a Man.* With Illustrations by Harry Roseland. Price $1.00 net.

EDWIN S. GORHAM. New York.

The Self-Revelation of Our Lord. By the Rev. J. G. H. Barry, D.D. Price $1.50 net.

SHERMAN, FRENCH & CO. Boston.

Above the Shame of Circumstance. By Gertrude Capen Whitney (Mrs. George Erastus Whitney), author of *Yet Speaketh He, Roses from My Garden, etc.* Price $1.50 net.

The Nomad of the Nine Lives. By A. Frances Friebe. Illustrated by Clara A. Atwood. Price $1.00 net.

The Moon-Maiden and Other Poems. By Frances Reed Gibson. Price 80 cents net.

A Forest Idyl. By Temple Oliver. Price $1.20 net.

Chronicles of Old Riverby. By Jane Felton Sampson, author of *Abroad with the Fletchers,* etc. Price $1.25 net.

The Sunset Road. By Jane G. A. Carter, author of *Boundbrook, Songs by the Way,* etc. Price $1.00 net.

Queen Elizabeth. Various Scenes and Events in the Life of Her Majesty. By Gladys E. Locke, M.A. Price $1.35 net.

THE CHURCH AT WORK

NEW JERSEY RECTOR CELEBRATES TWENTY-FIFTH ANNIVERSARY

The Rev. H. M. P. Pearse recently observed the twenty-fifth anniversary of his rectorship of Christ Church, South Amboy, N. J., and the occasion drew together a large assembly of clergy and people. The Holy Communion was celebrated by the Rev. A. B. Baker of Princeton, assisted by Archdeacon Shepherd, and the Rev. Charles M. Perkins of Vineland. A commemorative sermon was preached by the Rev. Thomas A. Conover of Bernardsville. After the service luncheon was served in the rectory to all the visitors, and a number of congratulatory addresses were made. In the evening a parochial reception was held in the parish house, and a generous purse of gold was presented to the rector. Mr. Pearse was born at Bath, England, in 1843, and came to this country in 1865, at first engaging in mercantile business. He was ordained deacon by Bishop Huntington in 1880, and ordained priest in 1882. After other rectorships he became rector of South Amboy in 1888. During his term of office the church building and parish house have been enlarged, and the parish through its chapels, has widely extended its work, 1,209 persons having been baptized, and 672 confirmed. Mr. Pearse is a member of the Standing Committee, and the diocesan board of religious education. Owing to impaired health he has resigned the rectorship of Christ Church, and after January 1st will reside in Elizabeth.

FIRST LAKE SUPERIOR BROTHERHOOD CONFERENCE

The first Lake Superior conference of the Brotherhood of St. Andrew was held at Fort William and Port Arthur, Ont., November 27th to 30th. The Fort William sessions were held in St. Paul's parish hall, and those at Port Arthur in St. John's parish hall. The conference opened with a united choral service in St. Paul's Church, Fort William, on the evening of November 27th. Friday was Port Arthur day, and began with a celebration of the Holy Communion at St. John's Church. This was followed by a Quiet Hour. The first conference came an hour later. There was another conference in the afternoon. In the evening there was a mass meeting for men. Saturday was Fort William day, and, like Friday, began with a celebration of the Holy Communion, at St. Paul's Church. There were conferences during the day, and, in the evening, a preparation service for St. Andrew's Day at St. Luke's Church. Sunday morning there was a corporate Communion at all the churches, and, at the later services, special sermons on the Brotherhood. In the afternoon a boys' mass meeting was held in St. John's Church, followed by two general meetings, one at the Lyceum Theatre, Port Arthur, and the other in Corona Theatre, Fort William. The farewell meeting was held at 9 o'clock Sunday night in St. Paul's Church.

Among those who participated in the meetings were the Bishops of Keewatin and Algoma; Mr. J. A. Birmingham, the general secretary of the Brotherhood in Canada; Mr. J. M. Hargreaves, chairman of the Winnipeg local assembly; the Rev. T. W. MacLean, LL.D., vicar of Trinity Pro-Cathedral, Duluth, who preached the sermon at the opening service; the Rev. P. F. Bull, the Rev. H. G. King, the Rev. Canon Burt, the Rev. Canon Hedley, M.A., the Rev. F. G. Sherring, Mr. C. W. Jarvis, M.P.P., Mr. J. W. Crooks, Mr. N. L. Burnett, Mr. A. R. Merrix, Mr. Leslie Hallott, Mr. W. R. Scadding, and Mr. John Manning.

Large delegations of Brotherhood men and boys attended the conference, and the success met with was such that those responsible for it feel encouraged to try to make it an annual feature hereafter.

NEGRO WORK IN SAN ANTONIO

A statement was made in The Living Church of November 29th regarding work among negroes at St. Philip's mission in San Antonio, Texas, for which an appeal has been made by the minister in charge, the Rev. Thomas G. Brown, with the endorsement of the Bishop of West Texas, for funds to replace the old roof, and to finish the church, by building a necessary sanctuary and sacristy. By applying to these latter the adjective "new" in our news item we seemed to convey the impression that there was already a sanctuary to the church. It is now explained that there are no sanctuary or sacristy at all, the present edifice being a stone structure of four walls with floor and roof which was built for denominational worship, and which requires this addition to adapt it more fully to the worship of the Church.

NEW RECTORY FOR A CINCINNATI PARISH

The dedication and house-warming of the beautiful new rectory for Calvary Church, Clifton, Cincinnati, Ohio, took place on the evening of December 8th. The building, which is of stone, in the English Gothic style, was designed by Mr. A. O. Elzner, one of the vestrymen, a noted architect. It is beautiful, commodious, and realizes the phrase "all modern conveniences" very thoroughly. It is homelike, and if the house-warming is any indication, will be a centre of hospitality and good cheer. The rectory was made possible by the generous gifts of Mr. and Mrs. John C. Sherlock, Mrs. B. D. Whiteman, Mr. and Mrs. P. R. Mitchell, and others. Its cost was nearly $26,000. The building committee consisted of Messrs. Victor T. Price, John C. Sherlock, Clinton Dean, Whiteman Smith, and E. L. Sternberger. The rector, the Rev. Frederick L. Flinchbaugh, made a happy speech of gratitude in accepting the gift for the parish, and Bishop Vincent conducted a beautiful but brief service of dedication.

COMMITTEE OF FEDERAL COUNCIL OF CHURCHES MEETS

The executive committee of the Federal Council of the Churches of Christ in America met at the Y. M. C. A. building in Baltimore, December 3rd to 5th. The committee includes about one hundred of the foremost religious leaders in the country, chosen as the representatives of thirty denominations. Our Church delegates, representing the commissions on Christian unity and social service, were Bishop Talbot of Bethlehem, Messrs. Robert H. Gardiner, John M. Glenn, and William F. Cochran, Jr. The spirit of the meeting was especially fine, and it was considered by far the most satisfactory meeting since the council was organized in Philadelphia five years ago. The Rev. G. Livingston Bayard, one of our chaplains in the navy, appeared before the committee, and asked that it endorse the project to increase the number of naval chaplains to one for each one thousand men in the service. The committee concluded its sessions with a large and enthusiastic mass meeting, held in the Mt. Vernon Place Methodist Church, in the interest of Christian unity. Among the speakers was Bishop Talbot, who spoke of the plans and hopes, of the Church Commission for a world conference of all Christian bodies, to consider the faith and order of the Church of Christ.

DEATH OF MRS. JEWELL

A link with the past in the history of the Church of the Middle West has been snapped by the death of Mrs. Julia Adelaide Chapin Jewell, which took place on November 15th, at the residence of her daughter, Mrs. C. A. Galloway, Fond du Lac, Wis. Born near Springfield, Mass., May 31, 1831, Julia Adelaide Chapin, in 1854, married the Rev. Frederick S. Jewell. In 1877 Dr. Jewell became rector of the Fond du Lac Cathedral School. In 1880 he became rector of Evanston, Ill. Five years later he was appointed to a professorship at Racine College. From 1888 to 1900 Dr. Jewell held pastoral appointments at Watertown and Portage, returning in the latter year to Fond du Lac, where, for two years, he was engaged as a tutor at Grafton Hall. He died December 27, 1903.

Mrs. Jewell had seen many changes and much development in the work of the Church. During an illness of eighteen months duration her sufferings were intense, but she displayed throughout a truly Christian fortitude.

The Burial Office was read in the Cathedral; interment taking place at Racine cemetery.

FOR ENDOWMENT OF WASHINGTON'S PARISH CHURCH

The novel suggestion is made that the Pohick Church at Mt. Vernon, Va., which was built under George Washington's personal supervision, and at which he was an attendant, be made a perpetual memorial to him, by means of an endowment fund to be raised from all parts of the country. In furtherance of this the plan is broached of holding memorial services on the afternoon of Washington's birthday, which falls this coming year on Sunday, at which offerings be made for the purpose. The suggestion comes from the vice-regent of the Mt. Vernon Association, Mrs. Elizabeth B. A. Rathbone, whose address is The Cutting, Ann Arbor, Mich., and the project for raising an endowment has the approval of the Bishop of Virginia.

NEW LAYMEN'S LEAGUE AT HOBART COLLEGE

Students for the ministry, and others interested in religious work at Hobart College, formed a Laymen's League on December 13th, to work in coöperation with the undenominational Hobart Christian Association for the promotion of all Christian activities. Among other things, the League will supply readers to nearby churches, chapels, and missions as desired, will conduct Bible study meetings supplemental to the Bible Study courses of the chaplain, and will interest itself in Church work in general. The meeting was held at the home of the Chaplain, Rev. Dr. J. B. Hubbs, and the following officers were elected: President, Kennet C. Hyde, of Buf-

falo, N. Y.; Vice-President, C. C. Jatho, of New York City; Secretary, W. H. Pascoe, of Geneva; Treasurer, F. W. Healy, of New Bedford, Mass. S. N. Genung of Waterloo was elected chairman of a committee on arrangements for a constitution, etc.

MASSACHUSETTS PARISH CELEBRATES

CHURCHMEN and Churchwomen from many parts of Plymouth county took part in the exercises incident to the reopening of the enlarged St. Paul's Church, Brockton, Mass., of which the Rev. David B. Matthews is the rector. The Rev. Samuel Hodgkiss, a former rector, read the lessons, and following the *Magnificat* a beautiful memorial was unveiled by Miss Hazel Blake, daughter of the senior warden, E. H. Blake. It is a clergy stall and desk, which for the present will be for the Bishop's use. The pieces are of old English oak in Gothic design, marked with a brass tablet. The memorial honors the services of Mr. Blake, who with his family, will remove to another town.

Bishop Lawrence's address was in the nature of a friendly talk. "The Unifying Force" was the subject of his remarks. He reviewed something of what others had done for the parish in the years that had passed.

Preceding the service supper was served in the parish hall by the woman's guild. Among the guests were the denominational ministers of the city. Mr. Matthews acted as toastmaster, and brief speeches were made by Bishop Lawrence, the Rev. Mr. Hodgkiss, the Rev. A. M. Hyde, the Rev. Dr. Cooper, the Rev. Alan Hudson, the Rev. Mr. Perkins, Calvin R. Barrett, junior warden; Frank J. Ward, lay reader, and Charles C. Coveny, architect.

The church now seats many more people than formerly, and the chapel will accommodate 124. The organ is now at the right of the chancel, and a new guild room, and a study for the rector are much needed accommodations.

BISHOP KNIGHT IN CHARGE OF CUBA

THE REV. DR. WILLIAM CABELL BROWN, having declined the election to become the Bishop of Cuba, the Rt. Rev. Albion W. Knight, D.D., former Bishop, has accepted a commission from the Presiding Bishop to administer the Church in that missionary district. Owing to Bishop Knight's having undertaken certain outside work for the University of the South before his formal installation as Vice-Chancellor takes place, he has opened an office in the Heard Building, Jacksonville, Fla., from which point he will endeavor to look after the work of the Church, and also the work of the university, until definite arrangements are made for his release from the former work.

NEW CHAPLAIN FOR SEAMEN

THE REV. CARL J. LJUNGGREN has begun his new duties as assistant chaplain of the Seaman's Church Institute, South street, New York City. He will work principally among Scandinavian sailors. Mr. Ljunggren resigned the rectorship of St. Ansgarius' Church, Providence, R. I., to come to the institute. At a farewell reception his parishioners presented him with a purse of money, and a jewelled gold cross.

DEATH OF REV. DR. NEVIUS

THE DEATH is reported of the Rev. Reuben Denton Nevius, D.D., at Tacoma, Wash., at the age of 86 years. Dr. Nevius was one of the pioneer clergy of the Pacific Coast, going to Oregon in 1872, and it is stated that he has founded more than thirty parishes and missions in Oregon and Washington since that time. He was graduated at Union College in 1849, and was ordained deacon in 1853 by Bishop Stephen Elliott, and priest in 1855 by Bishop Cobbs. His work was in Alabama until 1856. After the Civil War he went to Oil City, Pa., as rector of Christ Church, but in 1870 returned to Alabama, where he was rector of St. John's Church, Mobile, for two years, and then went to Oregon as stated, taking the rectorship of Trinity Church, Portland. In addition to his long work in Oregon and Washington, he was for a time in Alaska.

PAROCHIAL PROGRESS

THE PARK of Grace Memorial Church at Dundee, N. Y., has been extended by the addition of the adjoining vacant lot, through the generosity of Mr. and Mrs. A. A. Harpending. This lot will now be set out in trees and shrubs, and will make a fine addition to the church park, which is the finest in the village. The land for the original park was given by the heirs of the late Andrew Harpending.

A BEAUTIFUL and efficient lighting system has just been installed in St. Thomas' Church, Bath, N. Y. (the Rev. Charles E. Purdy, M.D., rector). As the result of an offer made to the rector and wardens by Mrs. Georgie Cook de Heredia, that she would contribute a liberal share towards a new lighting system, plans were made to give every member an opportunity to subscribe towards the required amount, and during the five weeks which it took to install the plant the entire sum of $1,390 was raised.

A NEW and useful addition to the parish house of St. Timothy's Church, Massillon, Ohio (the Rev. Samuel Ward, rector), has been erected, at a cost of $15,000, and will be opened with the Christmas celebration. The lines of the new building follow, and are made to harmonize with, the old, to which the latter lends itself with excellent effect, and like it is finished in oak. It furnishes seven additional class rooms, the largest of which is to be especially equipped for primary work, and all heated with new and modern steam apparatus. The entire structure is a fine tribute to good taste and wise planning, and is to be yet further enlarged by finished basement for recreation purposes, for which plans are being projected.

AT A SOCIAL gathering of the men of St. Paul's parish, Steubenville, Ohio (the Rev. W. M. Sidener, rector), on the evening of November 26th, $5,000 of the $7,500 needed for enlargement of the parish house was pledged, and plans for the improvement have been adopted. The material, which will be of stone, and the architecture, will conform to the present structure, and the improvement will be used for Sunday school and other parochial purposes.

MEMORIALS AND GIFTS

ON SUNDAY, December 7th, the general missionary of the diocese of Harrisburg dedicated a processional cross in Christ Church, Lykens. The cross was given by the parishioners in token of their appreciation of the life and labors of the Rev. Charles Jordan Kilgour. It bears the inscription, "Charles Jordan Kilgour, Rector of this Church, 1892-1911."

ON SUNDAY, December 14th, the new Caen stone font, which has been purchased with the Sunday school birthday offerings, was consecrated at St. Peter's Church, Sheridan, Wyo.

A STAINED glass window, given by the women of Emmanuel Church, Great River, Long Island, in memory of Sarah A., wife of William Nicoll, was dedicated by the rector, the Rev. W. N. Webbe, Sunday morning, December 7th. It is of similar design to one given by the vestry in memory of Mr. William Nicoll, who was a warden of the parish for twenty-two years, and, with his wife, were the founders of the parish more than fifty years ago. This parish is probably unique, in that its entire property, church, rectory, glebe, cemetery, parish house, and all the furnishings of the church and rectory, are gifts and memorials.

MRS. WILLIAM R. GRACE, widow of a one-time Mayor of New York, has donated a site to All Saints' Church, Great Neck, Long Island, upon which will be erected a chapel. The plot, which consists of three lots, is in Grace avenue, near the Long Island railroad station. Mrs. Grace is not a member of All Saints' Church, but she always has taken an active interest in its work.

ALABAMA

C. M. BECKWITH, D.D., Bishop

A Week's Mission at Church of the Nativity, Huntsville

THE REV. J. POYNTZ TYLER, Bishop-elect of North Dakota, conducted a mission for the Rev. Cary Gamble, at the Church of the Nativity, Huntsville, November, 25th to 30th. Services were held daily, morning and evening, except Saturday. The morning addresses were appeals for restoration of the family altar in the home, while the evening sermons were Gospel sermons. Mr. Tyler was at his best, and everyone expressed much interest and pleasure in his clear and forceful manner.

ALBANY

R. H. NELSON, D.D., Bishop

Addresses to Young Men at Ogdensburg

A SERIES of addresses to young men on the choice of an occupation have been arranged under the auspices of the young men's club of St. John's Church, Ogdensburg, N. Y. They will be open to all young men, and should prove to be both interesting and profitable. The topics and speakers are as follows: The Law, Robert S. Waterman; Education, Francis C. Bryn, superintendent, Ogdensburg city schools; The Ministry, the Rev. Carroll H. Fenton, rector of Grace Church, Canton; Farming, Herbert E. Cook, dean of the State agricultural school of St. Lawrence University; Engineering, Nelson W. Howard, electrical and mechanical engineer; Business, William M. Stephens, teller, Ogdensburg bank; Medicine, Dr. Roland L. Stacy; Public Service, Hon. Walter G. Kellogg. The first address will be given in the choir room on Thursday evening, January 8, 1914, and the others will follow on the alternate Thursdays.

ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

A Successful Mission Sunday School

TRINITY CHURCH, Asheville (the Rev. Wyatt Brown, rector), has founded a mission Sunday school in the west end of the city. W. M. Redwood, clerk of the vestry, is superintendent. In the few months since the new rector came to Trinity, and organized this mission work, the number of children attending has been increased to more than one hundred. It is hoped that a site may be procured, and a building erected, and a new parish formed, as an outgrowth of this effort.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Meeting of the Schuylkill County Clericus

THE SCHUYLKILL county clericus met at All Saints' vicarage, Lehighton(the Ven. Asahel A. Bresee, vicar), on Monday, De-

cember 8th. The occasion was a memorable one, marking the twenty-fifth anniversary of the ordination of Archdeacon Bresee to the priesthood. In addition to the Schuylkill county clericus, several of the clergy of the diocese were present. Bishop Talbot celebrated the Holy Communion, assisted by the Rev. Walter Coe Roberts, rector of St. Mark's Church, Mauch Chunk; the Rev. Wallace Martin, rector of Calvary Church, Tamaqua, and Archdeacon Bresee. Bishop Talbot made the address. After the service the clergy assembled in the vicarage, and the Rev. Wallace Martin read a review of *Social Aspects of Christianity*, by Prof. Richard T. Ely. Of his twenty-five years ministry Archdeacon Bresee has passed twenty-two years in the diocese of Bethlehem. For thirteen years he was in charge of St. John's Church, East Mauch Chunk, going from that parish to All Saints' chapel, Lehighton. As Archdeacon of Reading he has rendered peculiarly valuable service to the board of missions.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Christ Church, Guilford, Celebrates Anniversary

ON FRIDAY, December 12th, Christ Church, Guilford (the Rev. E. L. Wells, rector), commemorated the fact that its present edifice had stood for seventy-five years. Bishop Brewster preached at the evening service, and several clergy of the diocese took part in the special services. The parish was the twentieth in order of foundation in Connecticut, having begun its history in 1744 with eight families. At the close of the Revolution there were but two families in the parish, but their perseverance has had its reward in the present congregation of 116 families, worshipping in a dignified stone edifice.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

Convocation of the Red River Valley Deanery

THE CONVOCATION of the Red River Valley deanery was held in St. Luke's Church, Detroit, Minn. (the Rev. F. H. Oehler, rector), December 10th and 11th. The sermon at the vesper service was preached by the Rev. John K. Burleson of St. Paul's Church, Grand Forks, N. D. Thursday morning the Holy Communion was celebrated and the Rev. T. C. Hudson of St. Stephen's, Paynesville, gave a very helpful meditation on "Holy Scriptures." Later there were three inspiring and practical addresses: "The Priest in His Study," by the Rev. W. H. Ward; "The Priest in His Parish," by the Rev. F. H. Oehler; "The Priest in His Parish Church," by the Rev. S. J. Hedelund. In the afternoon Archdeacon Parshall and Dean James G. Ward gave very interesting talks on "The Echo of the General Convention." The Rev. J. H. Cox read a paper on the question of "Immersion," and the common accepted mode of Baptism as proved by Holy Scripture. Archdeacon Parshall gave a talk on "Revision of Diocesan Canons." A committee was appointed to draw up a memorial to the diocesan convention meeting next June. At the evening service, Thursday, three inspiring missionary addresses were given by Dean Ward, Dean Dowling of Fargo, N. D., and Bishop Morrison. Both the attendance and offerings were good.

FOND DU LAC

R. H. WELLER, D.D., Bishop

Quarterly Meeting of Standing Committee—New Guild at Rhinelander

THE STANDING COMMITTEE of the diocese held its regular quarterly meeting at the Cathedral, Wednesday, December 3rd. There were present the Rev. G. H. S. Somerville, president; the Rev. L. D. Hopkins, secretary; the Rev. A. P. Curtiss, Mr. Charles Cowan, Major E. R. Herren, and Mr. J. B. Perry. On the nomination of the Bishop, the Rev. E. Croft Gear, rector of the Church of the Intercession, Stevens Point, was elected to membership in the trustees of the diocese of Fond du Lac, to take the place of the Rev. H. B. Sanderson, resigned. The committee decided that in future its quarterly meetings shall be held on the Wednesdays preceding the Ember Wednesdays.

AN IDEA worthy of acceptance in every town parish has recently been put into operation at St. Augustine's, Rhinelander. The Special Guild, an organization of the younger women of the parish, is already doing a splendid work in greeting young women, strangers to the town, teachers, clerks, and working girls, and helping them to feel at home in the parish.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

New Parish House at Williamsport Dedicated

TRINITY PARISH HOUSE, Williamsport, by far the finest of its kind in the diocese, was dedicated on Monday evening, December 8th. The building was presented by Mr. Thomas H. Hammond, and was accepted on behalf of the parish by the rector of Trinity Church, the Rev. Robert F. Gibson. Words of God speed were spoken by the former rector, the Rev. George C. Foley, D.D.; from the mother parish, by the Rev. W. Northey Jones, rector of Christ Church, Williamsport; from our neighbors, by the Rev. E. C. Armstrong, D.D.; and from the Bishop, the Rt. Rev. James Henry Darlington, D.D. Trinity House was erected with a bequest left by the late Mrs. Amanda Howard.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

St. John's Home Training School at Corbin—Churchmen Endorse Action of a Grand Jury

ON THE invitation of the Bishop a large committee of clergymen and laymen inspected St. John's Home Training School for girls, formerly St. John's Collegiate Institute, at Corbin, which is educating a large number of mountain children. Every girl in the school is receiving practical instruction in domestic science. The teachers maintain weekly classes in cooking, and other branches of house work, for the women of the community. The school is the only institution in the town that attempts, in any way, to meet this great need of the women and girls. The Rev. Alexander Patterson is in charge of St. John's Church, and will also act as the chaplain and religious instructor of the school. His affection for the mountain people, and his long experience in meeting their physical and spiritual needs, fit him for the work at Corbin. Miss E. J. Morrell, the principal, has had many year's experience in mountain school work in this diocese. Archdeacon Wentworth is the Bishop's representative in the general administration of the institution.

IN THE course of a sermon on the attitude of the General Convention towards modern problems, Dean Massie, preaching in the Cathedral, Lexington, declared that the Church has seen her responsibility, and calls upon all Christian people to support and encourage every movement that makes for a better and happier manhood and womanhood. He then strongly commended the report of the Fayette county grand jury sitting in Lexington, for its courage and wisdom in giving publicity to the names of the owners as well as the proprietors of "those unhappy houses where women become at once the victim and the temptress of man." That week the vestry adopted the following resolution: "*Resolved*, That the vestry of Christ Church Cathedral, Lexington, Ky., desire to place on record their cordial approval of the recent report of the grand jury of Fayette county, as being a wise and courageous effort to improve the moral conditions of our community. We consider that their efforts in this direction should have the moral support of all Christian people in our city. *Resolved further*, That a copy of this resolution be sent to the Judge of the Fayette Circuit Court, a copy to the foreman of the said grand jury, and a copy to each of the city papers."

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

December Meeting of the Woman's Auxiliary—The Rev. J. C. Welwood Goes to Dresden

THE LONG ISLAND branch of the Woman's Auxiliary held its December business meeting in St. Ann's parish house, Clinton and Joralemon streets (the Rev. C. Campbell Walker, rector), on Thursday, December 11th. Reports were heard from the chairman of the various committees, and about $150 was pledged toward a fund to provide an assistant for the Alaskan missionary. After the day's business had been transacted, Bishop Kinsolving of Brazil spoke a few words on the progress which has been made in the South American Republic, and the needs to be provided to insure a furtherance of the good work in that field. He explained that he had found South America to be practically a neglected continent. "How many Bishops have you in Africa and in Asia?" he interrogated. "In South America you have just four. There are ten times more preachers in the state of Iowa than in South America, from Panama to Terra del Fuego." In referring to what has been accomplished there against odds, and touching upon the work of the Catholic Church in that country, he said: "The Pope in Rome would canonize me and my assistants if he knew how we have helped Catholicism in Southern Brazil." By this he explained he meant that he and his corps had done much to elevate the spiritual life of the people. There are 20,000,000 people in Brazil, he announced, and to work among those people only nineteen clergy. He then advanced a plea for funds with which to build a Cathedral in Rio de Janerio. A large number of delegates from churches in all parts of the diocese were present.

AT A regular meeting of the vestry of the Church of the Holy Spirit, Bay Parkway, on December 10th, the Rev. John C. Welwood, rector, gave notice of his acceptance of a call, which came by cable, to become the rector of St. John's Church in Dresden, Germany. This is considered one of the most important churches in Europe. It is the centre of a large American colony, and has about five hundred communicants during the summer months, and a good attendance in the winter time. The church owns a beautiful and commodius property and a well-appointed rectory. It is the only Anglican church in the city. Mr. Welwood is to begin his duties in his new church by the first Sunday in February, and he is making arrangements to reach there by that time. He has been rector of the Church of the Holy Spirit for about fourteen years. He is a member of the Brooklyn clerical club, chaplain of the Military Order of the Spanish-American war, and other societies.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Annual Meeting of Maryland Assembly of the B. S. A.

THE ANNUAL MEETING of the Maryland assembly of the Brotherhood of St. Andrew

was held at the parish house of the Church of St. Michael and All Angels, Baltimore (the Rev. Charles Fiske, D.D., rector), on the evening of December 9th. The principal address was delivered by Dr. John Wilkinson, Jr., vice-president of the Philadelphia assembly, who brought a special message from Mr. Edward H. Bonsall, the national president. The Rev. Dr. Arthur B. Kinsolving of Old St. Paul's Church, and the Rev. Dr. Charles Fiske, rector of the parish, also made brief addresses. Plans were outlined for hospital and institutional work in the coming year. Officers for the ensuing year were elected as follows: President, Arthur E. Hungerford; Vice-president, H. S. T. White, Secretary-Treasurer, Walter B. Wessels; Recording Secretary, J. B. Bradburn; executive committee, William B. Hurst, H. S. Taveau, Jr., John B. Reeside, Sr., Herbert L. Grymes, and Earl Carson.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop.
SAMUEL G. BABCOCK, Suffr. Bp.

Another Reception to Bishop Lawrence—Dr. Eliot on China—Anniversary of the late Bishop Brooks

THE THIRD of the diocesan receptions to Bishop Lawrence, as the social feature of the recognition of his twentieth anniversary as the head of the diocese, took place at the Boston Museum of Fine Arts on the evening of December 9th. It was the first time the new museum had been used for an evening social function, and the crowd of Church people that turned out numbered more than five thousand from all the parishes in Boston. Bishop and Mrs. Lawrence stood in the rotunda at the head of the main stairway, and the guests were presented by a large staff of ushers in charge of Joseph Grafton Minot. It was the special desire of the Bishop that the reception should be as informal as possible. Receptions already have been held at Fall River and Lynn, and others are to be held at Lowell, Lawrence, and New Bedford.

DR. CHARLES W. ELIOT, *president emeritus* of Harvard was the special guest of the Episcopalian Club at its monthy dinner at the Hotel Vendome, Boston, Monday evening, December 8th, and his observations on Chinese missions proved to be extremely interesting. Dr. Eliot made a world tour some time ago, and gave a careful study to everything that came under his notice. "A great revolution has been wrought by the introduction of medical service into mission work," he said. "The Chinese will not take dogmas, even those which have the highest significance here at home. All we can teach them is the very essence of Christianity, something more in the way of the 'good Samaritan' than in any other. This new missionary effort, aided by medical service, is thus vastly more effective than the old. Here, then, is the ground for Christian coöperation. The hospitals are served by people of the highest devotion. What these institutions lack are the assistants and nurses such as every physician expects to have in our hospitals at home. Money is lacking to provide this assistance. The thing to be done is to put these different missions, hospitals, and dispensaries together under the charge of a group of denominations and operate them with coöperative resources, using a few perfect hospitals instead of many that are unfit. Then all the churches that maintain hospitals and dispensaries in China should furnish a great deal more money for the service than they furnish now." Professor Kirsopp Lake of the University of Leyden, visiting professor at the Episcopal Theological School, admitted that the "good Samaritan" method was the most successful in the missionary field. "But if you stop there you get a Christian without an intellect," he declared. "I don't believe you can get along without dogma. The proposition that faces us is to find out the way to make Christianity intelligible as well as practical." Bishop Brewer of Montana observed in the course of his address that what is needed is some way of getting rid of the awful waste of money and men that is necessitated by the present division in Christian work.

SATURDAY, DECEMBER 13th, was the birthday anniversary of the late Bishop Phillips Brooks, and a special service was held at the Cathedral, Boston, at which the Rev. Dr. Reginald H. Howe of the Church of Our Saviour, Longwood, was the speaker. Dr. Howe was a close friend of Phillips Brooks. The Rev. Frederick B. Allen, an associate of Bishop Brooks during his rectorship of Trinity Church, and Dean Rousmaniere of the Cathedral took part in the service.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Semi-Annual Meeting of the G. F. S.

THE SEMI-ANNUAL meeting of the Girls' Friendly Society of the diocese was held in St. James' parish house, Milwaukee, Monday evening, December 8th. Reports of the officers and heads of departments indicated a steady growth of the work. The meeting was very enthusiastic over the purchase of a beautiful holiday house at Green Lake, Wis., for $2,500. The holiday house committee, assisted by a sub-committee of members, are formulating plans for securing the necessary funds with which to pay for the house and its furnishings. The delegates to the central council in Brooklyn gave splendid reports of the council, and called attention to Miss Agnew's report for the department of missions, which stated that $7,304.18 in money and $5,150.31 in boxes, had been given by the G. F. S. A. for missionary work during the year.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Bishop Tuttle Spends Several Days at Columbia

THE RT. REV. DANIEL S. TUTTLE, D.D., visited Calvary Church, Columbia, on Sunday, December 7th, the occasion being the institution of the new rector of the parish, the Rev. Frederick J. Bate. The Bishop was celebrant at the early celebration of the Holy Communion, and addressed the Sunday school and Bible classes before the later service. At 11 o'clock the Bishop conducted the service of institution, the rector celebrating the Holy Communion. Bishop Tuttle preached. In the afternoon Bishop Tuttle addressed a large gathering of the students at the university auditorium, preaching again in the evening at Calvary Church, taking the work of the General Convention as his theme. On Tuesday morning the Bishop again addressed the students at the university convocation.

NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop

Trustees of Cathedral Foundation Incorporate

THE TRUSTEES of the Cathedral foundation in the diocese filed articles of incorporation with the secretary of state on December 9th. The foundation was authorized by the recent convention in Atlantic City, and is for the purpose of soliciting a fund, building and caring for a Cathedral. The trustees named in the papers are: Bishop Scarborough, the Rev. Alfred B. Baker, the Rev. Thomas A. Conover, the Rev. Elisha B. Joyce, the Rev. Dr. Henry H. Oberly, the Rev. Charles H. Perkins, the Rev. Hamilton Schuyler, the Rev. R. Bowden Shepherd, the Rev. James F. Olmstead, the Rev. E. Vicars Stevenson, William D'Olier, Augustus A. De Voe, Harry Humphreys, Walter E. Robb, John S. Broughton, Archibald D. Russell, M. Taylor Pyne, Bayard Stockton.

OHIO

WM. A. LEONARD, D.D., Bishop

Plans Made at Meeting of Cleveland Clericus—Second Woman's Auxiliary Conference

THIRTY MEMBERS of the Cleveland Clericus, including the Bishop and the Bishop Coadjutor-elect, held their December meeting in the parish rooms of St. Paul's Church, Monday, December 8th. The Rev. W. Ashton Thompson read a paper on "Organization of Sunday Schools into Departments," strongly recommending as a most valuable contribution to the literature on that and kindred Sunday school subjects, *The Children's Challenge to the Church*, by the Rev. William E. Gardner. Many of the details of the approaching consecration of the Bishop Coadjutor, appointed for January 8th, were announced, and arrangements made for a mass meeting at St. Paul's Church on the evening of the 7th, to be addressed by three of the visiting Bishops, and for the entertainment in the homes of Cleveland Churchmen of the visiting Bishops and clergy.

THE SECOND of the series of conferences for educational and inspirational purposes, announced for the winter by the Woman's Auxiliary of Cleveland, was held at Christ Church (the Rev. Virgil Boyer, rector), on the afternoon of December 12th, one hundred and twenty-five women being present. Mrs. E. J. Backus presided, and addresses were made by Mrs. H. H. Hart and Mrs. D. W. Conrey, on the Church periodical club, and by Miss Katharine L. Mather, on general missions, the last named referring specifically to the work and needs of St. Mary's Hall, for girls, Shanghai, and St. Luke's Hospital, Tokyo.

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AT THE noon-day services in Trinity Church during the second week in Advent, the preacher was the Rev. Dr. Wightman of All Saints' Church, Pittsburgh. Great interest has also been taken in the fifteen-minute noon services in various shops in the Lawrenceville section of the city, conducted by fourteen of the younger clergy of the diocese, under the chairmanship of the Rev. William Porkess, rector of Grace Church.

PITTSBURGH is to have an innovation this year in the observance of the Christmas season, in the form of a municipal Christmas tree, set up in a vacant square in the downtown part of the city. A tree fifty feet high has been procured, which will be brilliantly illuminated with electric colored lights. It will be inaugrated on Christmas Eve, with carols played by the chimes of Trinity Church, and sung by members of various choirs. It is to be lighted each night during the week up to and including New Year's, and various festive gatherings will be held around it. The Rev. E. S. Travers, rector of Trinity Church, is one of the committee in charge of the celebration. Homestead, one of the suburbs of the city, is also to have a municipal Christmas tree, the services on the several evenings to be given by different nationalities, the Americans having the opening services on Christmas Eve. Homestead is where many of the large steel mills, which have made Pittsburgh such a notable industrial centre, are located, and the workmen represent many different people and languages, so there is to be a night for the Slavs, one for the Hungarians, another for the Poles, etc., at which the Christmas hymns and songs will be rendered in the language of the people.

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RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Bishop Rowe of Alaska Visits Several Parishes

RHODE ISLAND has been visited by the Rt. Rev. Peter Trimble Rowe, missionary Bishop of Alaska, the past week. He spent most of his time in Newport and vicinity, preaching for the Rev. Mr. Goodman at Portsmouth and Middletown on Sunday morning and afternoon, and at Emmanuel Church, Newport, in the evening. On Monday Bishop Rowe addressed the clerical club of Rhode Island in Providence at the Bishop McVickar house, and held a reception and spoke at a gathering on Tuesday night at Emmanuel Church, Newport. On Friday he visited Grace Church, Providence, and spoke to a large gathering of the Woman's Auxiliary in the afternoon, and a meeting in the evening, arranged for by the men's club of the parish.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Greenville Convocation Passes Resolution on Men's Offerings

AT THE Greenville convocation, Union, S. C., December 4th, the following resolution was passed:

"WHEREAS, The women of the Church have for years, and especially at the Triennial service of the Woman's Auxiliary, held in the Catnedral of St. John the Divine, New York, at the recent General Convention, expressed their loyal devotion to the Church, in their gifts for missions, we, the members of the Greenville convocation, thank them in the Name of our Blessed Saviour for their noble work;

"WHEREAS, This noble example of the women of the Church is worthy of imitation by the men of Christ's Kingdom; be it

"*Resolved*, That the Greenville convocation heartily approves the plan of each parish having a corporate Communion for the men of the Church, preferably on the First Sunday in Advent, when an offering shall be made for missions;

"*Be it further Resolved*, That a secretary-treasurer be appointed to attend to the necessary business connected with this fund for the Greenville convocation."

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D. Bp. Coadj.

Veteran Minister Celebrates Birthday—Church Club Dinner—Other News

ON THE Second Sunday in Advent, at St. Luke's Church, Marietta, the Rev. Dr. John Boyd celebrated his ninetieth birthday. Bishop Vincent preached the sermon, and presided at the reception on the previous evening. Dr. Boyd was graduated from Kenyon College in 1844, was made deacon in 1850, and advanced to the priesthood in 1852, by Bishop McIlvaine. He took charge of St. Luke's, Marietta, in 1850, and was the active pastor until about a decade ago, when he became *rector emeritus*. He heads the list of presbyters in the diocese, having been connected with Southern Ohio canonically since 1846. He is still possessed of all his faculties, and is in good health.

THE CHURCH CLUB of Cincinnati, composed of laymen of that city and its neighborhood, including the Bishops of Southern Ohio and Lexington in its membership, but no other clergy, gave a dinner recently to the clergy of the city, at which Bishop Vincent and Gideon C. Wilson, chancellor of the diocese, spoke on the subject of the recent General Convention.

MRS. GEORGE BRAND DUNCAN, wife of Major Duncan, stationed at Fort Thomas, Ky., recently spoke before the Cathedral branch of the Woman's Auxiliary on Bishop Brent's work in the Philippines. The talk was informal, but very interesting, and Mrs. Duncan showed pictures of the work and costumes worn by some of the native tribes. The next programme meeting of the Cathedral branch will take the form of a reception to the Rt. Rev. Theodore I. Reese, Bishop Coadjutor of the diocese, and Mrs. Reese, at which Bishop Reese will speak.

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